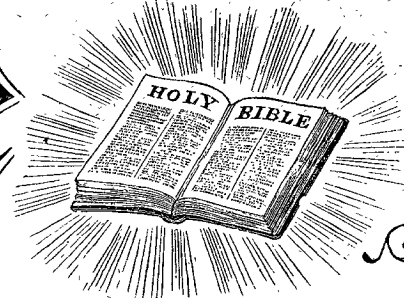


Bible Echo



AND SIGNS OF THE TIMES.

"Sanctify them through thy truth; thy word is truth." John 17:17.

VOLUME 2.

MELBOURNE, AUSTRALIA, AUGUST, 1887.

NUMBER 8.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the

AUSTRALIAN BRANCH

of the

International Tract and Missionary Society.

Price per year, 3s. 6d., Post-paid.

Devoted to the promulgation of moral and social reforms, from a purely Bible standpoint.

Address all communications to Echo Publishing House, Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria.

SACRIFICE.

THE keynote of life's harmony is sacrifice;
 Not twice, or thrice,
 Beneath each sun, will souls bow down
 To lay the crown
 Of will or time beneath strange feet,
 But many times, that life's chords may be sweet.
 Who sacrifices most
 Drinks deepest life's rich strain, counting no cost,
 But giving self on every side
 Daily and hourly, sanctified
 But in the giving.
 Living
 Is but the bearing, the enduring,
 The clashing of hammer, the cutting,
 The straining of the strings,
 The growth of harmony's pure wings.
 Life is the tuning-time, complete
 Alone when every chord is sweet
 Through sacrifice. No untuned string
 Can music bring;
 No untried life
 Has triumphed, having passed the strife.
 True living
 Is learning all about the giving.

—George Klingbe, in *Illustrated Christian Weekly*.

General Articles.

The Saviour Glorified.

BY MRS. E. G. WHITE.

CHRIST had sojourned in the world for thirty-three years; he had endured its scorn, insult, and mockery; he had been rejected and crucified. Now, when about to ascend to his throne of glory, as he reviews the ingratitude of the people he came to save, will he not withdraw his sympathy and love from them? Will not his affections be centered on that world where he is appreciated, and where sinless angels adore him, and wait to do his bidding?—No; his promise to those loved ones whom he leaves on earth is, "Lo, I am with you always, even unto the end of the world." Before his conflict, he had prayed the Father that they might not be taken out of the world, but should be kept from the evil which is in the world.

Jesus led the way to the vicinity of Bethany. He then paused, and they all gathered about him. Beams of light seemed to radiate from his countenance, as he looked with deep love upon his disciples. He upbraided them not for their faults and failures; but words of unutterable tenderness were the last which fell upon their ears from the lips of their Lord. With hands outstretched in blessing them, and as if in assurance of his protecting care, he

slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awe-struck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir.

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to his throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that he would come to earth again.

All heaven waited to welcome the Saviour to the celestial courts. As he ascended, he led the way, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. The heavenly host, with songs of joy and triumph, escort him upward. At the portals of the city of God an innumerable company of angels await his coming.

As they approach the gates of the city, the angels escorting the Majesty of heaven, in triumphant tones address the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!" The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of Glory?" The escorting angels joyously reply in songs of triumph: "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in!" Again the waiting angels ask, "Who is this King of Glory?" And the escorting angels respond in melodious strains, "The Lord of hosts! he is the King of Glory!" Then the portals of the city of God are widely opened, and the heavenly train pass in, amid a burst of angelic music. All the heavenly host surround their majestic Commander, as he takes his position upon the throne of the Father.

With the deepest adoration and joy, the hosts of angels bow before him, while the glad shout rings through the courts of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming: "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!"

He is seated by the side of his Father on his throne. The Saviour presents the captives he has rescued from the bonds of death at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, My Beloved is mine and I am his! He is the chief among ten thousand, and altogether lovely!

The disciples returned to Jerusalem, not mourning, but full of joy. When last they looked upon their Lord, his countenance shone with heavenly brightness, and he smiled lovingly upon them. Those hands that had so often been stretched forth in the act of blessing the sick and the afflicted; and in rebuking demons,—those hands which had been bruised by the cruel nails,—were mercifully extended, as though in the disciples they embraced the whole world, and called down a blessing upon all the followers of Christ. Beams of light seemed to emanate from those dear hands, and to fall upon the watching, waiting ones.

The most precious fact to the disciples in the ascension of Jesus was that he went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; who had sought retirement with them in the groves; and who had that very day toiled with them up the steep ascent of Olivet,—had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven should come again in like manner as he had ascended. This assurance has ever been, and will be till the close of time, the hope and joy of all true lovers of Christ.

The disciples rejoiced, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy; but Jesus had assured them that he would send the Comforter, as an equivalent for his visible presence. He had said: "If ye loved me, ye would rejoice because I said, I go unto the Father." They rejoiced because Jesus had wrought out salvation for man; he had answered the claims of the law, and had become a perfect offering for man; he had ascended to heaven to carry forward the work of atonement begun on earth. He was man's Advocate, his Intercessor with the Father.

When the disciples returned to Jerusalem alone, people looked at them, expecting to see in their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. They did not wail over disappointed hopes, but were continually in the temple praising and blessing God. The priests and rulers were at a loss to understand this mystery. After the discouraging events connected with the trial, condemnation, and ignominious death of their Master, the disciples were supposed to be

defeated and ashamed; but they now came forth with buoyant spirits, and countenances beaming with a joy not born of earth.

They told the wonderful story of Christ's glorious resurrection and ascension to heaven, and many believed their testimony. The disciples had no longer a vague distrust of the future; they knew that Jesus was in heaven; that his sympathies were unchanged; that he was identifying himself with suffering humanity, receiving the prayers of his people; that he was pleading with God the merits of his own precious blood, showing his wounded hands and feet, as a reminder of the price he had paid for his redeemed. They knew that he would come again, escorted by the heavenly host, and they looked upon this event, not as a dreaded calamity, but as an occasion for great joy and longing anticipation. They knew that he would stand again upon the Mount of Olives, while the Hebrew hallelujahs should mingle with Gentile hosannas, and myriads of voices should unite in the glad acclamation: "Crown him Lord of all!" They knew that he had ascended to heaven to prepare mansions for his obedient children, and that he would return and take them unto himself.

With joy the disciples related to their brethren the news of their Lord's ascension. They now felt that they had a Friend at the throne of God, and were eager to prefer their requests to the Father in the name of Jesus. They gathered together in solemn awe and bowed in prayer, repeating to each other the assurance of the Saviour: "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." During the ten days following the ascension, they, with one accord, devoted the time to prayer and praise, waiting for the descent of the Holy Ghost. They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

He who considered it not robbery to be equal with God, once trod the earth, bearing our suffering and sorrowing nature, and tempted in all points like as we are; and now he appears in the presence of God as our great High Priest, ready to accept the repentance and to answer the prayers of his people, and, through the merits of his own righteousness, to present them to the Father. He raises his wounded hands to God, and claims their blood-bought pardon. I have graven them on the palms of my hands, he pleads. Those memorial wounds of my humiliation and anguish secure to my church the best gifts of Omnipotence.

What a source of joy to the disciples, to know that they had such a friend in heaven to plead in their behalf! Through the visible ascension of Christ, all their views and contemplations of heaven were changed. Now heaven was connected with the thought of Jesus, whom they had loved and revered above all others, with whom they had conversed and journeyed, whom they had handled, even in his resurrected body, who had spoken hope and comfort to their hearts, and who, while the words were upon his lips, had been taken up before their eyes, the tones of his voice coming back to them as the cloudy chariot of angels received him: "Lo, I am with you alway, even unto the end of the world."

Basel, Switzerland.

Hill and the Antinomian.

ROWLAND HILL had no sympathy with antinomianism. He was visited by one who held this doctrine one day, who rebuked him for preaching the law so strictly. "Do you sir," asked Hill, "hold the ten commandments to be a rule of life for Christians?" "Certainly not," replied the visitor. Hill rang the bell, and when the servant made his appearance, he quietly said, "John, show that man to the door, and keep your eye on him until he is beyond reach of every article of wearing apparel or other property in the hall."

Repentance.

WE are always in danger of forgetting this lowly but excellent grace. We need often to refresh our memories with the testimony of the Bible concerning the first of all the graces which the Spirit of God creates in our souls. We do not naturally love repentance. It is not so cheering as faith, which brings to our view the glory of the kingdom of God. It is not so encouraging as hope, which makes us feel that we shall in due time inherit the things which God has promised. We prefer joy and peace to that grace which begins with godly sorrow for sin, and which leads us with humility of heart to confess our faults to those whom we have injured, and to God, against whom we have sinned.

Nor does repentance end with the acknowledgment of our sins, nor even with prayer to God for pardon. Repentance watches for an opportunity to correct the evil we have done to others, whether it has been by dishonesty, or by cruelty, or by falsehood, or by neglect, or by any other means. We can never undo the sins we have committed; but we can show to all the world that we have deep repentance for our sins, and that our character has been so changed by the Spirit of God that we no longer love and practice wickedness.

We can never do this by self-justification. We may by such means deceive ourselves; but we cannot deceive God nor even our fellow-men. Repentance is always honorable; for it shows that we are not in love with sin, and that we will spare no pains to correct our faults when once we have discovered them. Self-justification is always despicable; for it shows that we are incapable of knowing, or unwilling to know, our own faults, or that we are willing to shun repentance by covering up our sins.

If we do truly repent of our sins, our prayer will be: "Create in me a clean heart, O God, and renew a right spirit within me." David prayed that he might be purged with hyssop (Ps. 51:7, 10), which is a very bitter herb. When the Israelites ate the Passover, they ate it with bitter herbs. Ex. 12:8. This signifies that repentance is necessary to those who feed upon Christ, our true Passover. 1 Cor. 5:7, 8. When John the Baptist began to preach, his first words were: "Repent ye; for the kingdom of heaven is at hand." Matt. 3:2. When Christ began to preach, he used the same words. Matt. 4:17. When the people on the day of Pentecost demanded what they should do, Peter said: "Repent and be baptized." Acts 2:37, 38.

This kind of preaching will never cease while God has faithful ministers to do his work. Those who preach faith without repentance do not preach the gospel of Christ. They encourage men to believe that they are already pardoned, and that they have nothing to do but to believe it and to rejoice. If this doctrine were true, it would follow that God pardons sins before they are committed, and that he has already pardoned the sins which we shall commit next week or next year. So when we fall into sin, we need not be greatly troubled. We have only to console ourselves with the thought that the sin was pardoned long before it was committed, and that repentance, confession, or reparation are things unnecessary and unevangelic.

But we shall search the Bible in vain for such doctrine as this. Faith without works, according to St. James, is dead. James 2:14-26. The first of all good works is repentance. When faith is commanded without the mention of repentance, repentance is always implied; and when repentance is commanded without the mention of faith, faith is always implied. Repentance and faith belong together, and faith does not precede repentance, but follows it. Acts. 20:20, 21.

Faith which works by love may be called the tree which produces the good works that are manifested in the life of the Christian. But the soil in which this tree is planted is repentance wrought in the heart by the Spirit of God. It is said of Christ at his first advent: "When we shall see him, there is no beauty that we should desire him." Isa. 53:2. But in truth the character of Christ was the perfection of beauty, and it was only because men were

blind that they could see no beauty in him. As it was with Christ, so it is now with repentance. The pride of our hearts causes us to despise this most excellent grace; yet no lovelier grace is manifested in the life of the Christian. Our proud hearts rebel at the thought of repentance, because repentance bids us humble ourselves before God. Our sinful nature opposes repentance, because repentance demands that we should leave our sins. Satan tells us that repentance will cause us to be despised, and that we shall never know joy if we yield to the Spirit of God, and suffer that Spirit to create godly sorrow within our hearts. Yet all who have submitted to God will testify that there is no joy like that of pardoned sin, and that godly sorrow for sin, that causes the heart to break, brings with it the peace of God that passeth all understanding, and joy in the Holy Spirit that surpasses all the joys of earth. Our troubles come from the hardness of our hearts. God would make our hearts tender by his good Spirit, if we were not so unwilling to repent. We cling to sin as if it were our chief good. But sin is a terrible deceiver, and brings only ruin and death. Heb. 3:13; Rom. 6:21-23.

Let us put away our sins by true repentance. We can wash our raiment in the blood of Christ, but we can only do it by repentance and faith. We have wasted much time, and we know not that even a single day remains to us. After so long a time in which the Spirit of God has been grieved by our love of self, let us yield to God without reserve. God yet waits to be gracious. The blood of Christ has efficacy to cleanse from sin. To-day if ye will hear his voice harden not your hearts.—*J. N. Andrews.*

The Future of Religion.

WHEN we say that one feature of our age, as characteristic as it is alarming, is the fact that religion—the fear of God—is disappearing, leaving behind only skepticism, impiety, and deprivation, and that, too, in the face of the accomplishment of the prophecies of the Revealed Word, our readers must not believe that we are alone in viewing things in this light.

We place before them two extracts from the pens of eminent and respected writers, which show plainly how true it is that piety is to-day disappearing from sight with a sickening rapidity. Especially do we see confirmed beyond all doubt, the moral decadence of Protestantism, the loss of its vitality, the wasting of that powerful and salutary influence which it ought to have to oppose the current, hourly more impetuous, of corruption and immorality.

We give the following from one of the editors of the *Revue Politique et Littéraire* in an article devoted to the book of Pelletan, "Is God Dead?" Says M. Berard Varnagac:—

"Were Catholicism near its end, what assurance have we that Protestantism would gather its heritage? What, pray, are the indications of it? Where are the characteristic facts that would reveal it? For myself I see only its contrary indications. I see a divided Protestantism, and I seek in vain its recent conquests. With us, it has not recovered, during two centuries, the terrible blow which the abominable revocation of the Edict of Nantes gave it. It presents to us the image, not of a rising tide, or an overflowing stream, but, if I may dare say it, of those inland seas or lagoons, isolated here and there in the hollows of the plains, and from which, from century to century, the waters and the salts evaporate. Let no one misinterpret this freedom of expression. I bear to it, from the heart, only sympathy and respect; but it is clear that Protestantism is, at present, destitute of all the power of expansion which it formerly had. And, on the other hand, where is the first premonitory sign of its awakening, of its new birth? I distinguish in the Protestantism of our days a group very liberal and innovating in its tendencies. Is this the nucleus of the future phalanxes to whom you promise the world? Truly the well-intending and distinguished men who compose them have not the air of conquerors. They have too much of tem-

perance, of high and philosophic reasoning, and with this, in religion as in politics, one can subdue nothing."

M. Reveilland, editor of *Le Signal*, commenting upon these words, declares that it is "without astonishment, though not without sadness" that he reads them. So, though he finds it, it is true, slightly overdrawn, he cannot but bow before the humiliating picture.

We cite now M. de Pressensé in a report of the meeting of the Evangelical Alliance, which appeared in the *Revue Chrétienne* for October:—

"I will only refer to the essential character of these meetings, so full of interest. The seriousness of the new aspects presented by the religion of our epoch was recognized. The deduction, drawn with irresistible evidence from the religious statistics which occupied a large place in the meetings at Copenhagen, and in particular from the very interesting report of Dr. Christlieb, upon religious indifference everywhere manifest, is that there is no longer an established Christianity. The old paganism, under the form of naturalism, *overflows in the midst of the baptized natives*. The question for the churches is no longer to preserve simply their heritage, but to re-conquer their lost estates; to substitute what the Scriptures call the sword of the Spirit for the pastoral staff which now leads the docile multitude to spread the word; and without neglecting the far-away missions, from which very interesting reports have been given, to pursue boldly the home mission, the mission in the heart of our old Europe, in a word, *to take up again the teachings of the primitive apostolate*. This is what may be designated as the key-note in the meetings at Copenhagen."

Note this: it was the *key-note* of an assembly which was the universal representation of Protestantism. Could a more striking fact be expressed in more significant terms? After this, how is it possible to doubt the fulfillment in our day of the predictions of the word of God as to the moral condition of the world in the "last days"?

B. I. WHITNEY.

Basel, Switzerland.

What to do with Worries.

I KNEW a Christian lady who had a very heavy temporal burden. It took away her sleep and her appetite, and there was danger of her health breaking down under it. One day, when it seemed especially heavy, she noticed lying on the table near her a little tract called "Hannah's Faith." Attracted by the title, she picked it up and began to read it, little knowing, however, that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said feelingly,

"O Hannah, I do not see how you could bear so much sorrow."

"I did not bear it," was the quick reply; "the Lord bore it for me."

"Yes," said the visitor, "that is the right way. You must take your troubles to the Lord."

"Yes," replied Hannah, "but we must do more than that; we must leave them there. Most people," she continued, "take their burdens to him; but they bring them away with them again, and are just as worried and unhappy as ever. But I take mine, and I leave them with him, and come away and forget them. And if the worry comes back, I take it to him again; I do this over and over, until at last I just forget that I have any worries, and am at perfect rest."

My friend was very much struck with this plan, and resolved to try it. The circumstances of her life she could not alter; but she took them to the Lord, and handed them over into his management; and then she believed that he took the burden, and she left all the responsibility and the worry and anxiety with him. As often as the anxieties re-

turned, she took them back; and the result was that although the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. She felt that she had found out a blessed secret, and from that time she never again tried to carry her own burdens, nor to manage anything for herself.

And the secret she found so effectual in her outward affairs she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and all that she had, and, believing that he took that which she had committed to him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him. It was a very simple secret she found out—only this, that it was possible to obey God's commandment contained in these words: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God;" and that in obeying it, the result would inevitably be according to the promise, that the "peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—*Sel.*

STAND ALONE.

STAND alone, if thy soul would reach
The highest goal of manly worth;
The strength to do and power to dare
Come not alone from friends of earth.

Seek not the heraldry of fame,
Nor lean on giddy hopes of life;
Stand, mid the tempest and the storm,
A fearless hero in the strife.

Should friendship with her smiles depart,
Betray thy confidence and trust,
Then stand alone; earth has no fear
For him who hath his purpose just.

Should voices lure thy steps astray,
With siren tones, from paths of light,
Stand, like the adamant unmoved,
For God and truth, for heaven and right.

Trace step by step with steady pace
The path by virtue ever trod;
And stand alone when all depart,
A Daniel, with a Daniel's God.

Heraldsburg, California.

R. HARE.

The Hope of the Righteous.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

ISAIAH was blessed of the Lord by being permitted to have a view of the redeemed in their glorified state. Glorious promises to the righteous are recorded by him. He also writes of fearful scenes to be witnessed by them before they enter their everlasting possession.

The apostle Peter says that the holy prophets spoke of the restitution of all things. And so they did. Micah declared that the first dominion should come to the Stronghold, or Saviour, of the daughter of Zion. The first dominion was this earth in its Eden beauty. That was lost by transgression; but Christ came to seek and to save that which was lost. He declares that he will make all things new. Therefore this earth will be restored to its primeval glory.

Isaiah tells us that the "wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." This whole earth will be made "a desolate wilderness" by the great army of the Lord at the second coming of Christ. Joel 2. And thus it will remain for a thousand years; after this, the city of God, the camp of the saints, will descend with all the shining hosts and the King of Glory. The wicked will then be raised to receive the devouring fire, which will leave the earth free from sin and sinners. Rev. 20; Ps. 37. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. This earth that was "a desolate wilderness," "a solitary place," shall be glad for them; for they (the righteous) have been

away from it for a thousand years. Then they will receive their "everlasting possession;" and from one new moon to another, and from one Sabbath to another, they will all assemble to worship their King. Yes, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." And because there shall be no death there, nor any pain, "sorrow and sighing shall flee away."

Grand promise! Glorious reward! Zion, the city of our solemnities, is that "strong city" of which the saints will sing in that day when they wait with anxious eyes to behold their King. Trials and sore afflictions will have separated them from the world. All their joy will be to think of the future. During the plagues they will be protected by the angels of God (Ps. 91); yet their hearts will meditate terror (Isa. 33:18); for the angels will be unseen by them. They can only hear them saying, "This is the way, walk ye in it." Isa. 30:21. Then mortal men on earth will be holy; for the decree will have passed: "He that is holy, let him be holy still." Probation will be over; for the *unmixed* wrath of God will be falling on the ungodly. These scenes will not last long; for the Lord then says, "Behold, I come quickly." Rev. 22:11, 12.

Isaiah says they that give the proclamation of coming salvation to the end of the world shall be called "the holy people, the redeemed of the Lord." Chap. 62:1-12. Following this is a description of One whose garments are sprinkled with blood, One who is mighty to save. And he declares: "The day of vengeance is in mine heart, and the year of my redeemed is come." This is the time during which the plagues will fall. Rev. 18:8. To illustrate how God's people will be protected, he mentions the loving kindness of the Lord to ancient Israel: "The angel of his presence saved them." How good the Lord is! How wise the plan! Mortal eyes cannot endure the shining brilliancy of the heavenly angels. But at this time they will be guarded on every side by hearing a "word behind" them. Isa. 30:21.

Many scorn the idea of a special work of preparation for the last generation. Perhaps they do not consider that all the living who are saved will have to become *holy* in order to be called holy by Him who "is like a refiner's fire, and like fuller's soap." But they tell us, "The Lord will have to forgive our sins; just as he has always forgiven sins." The good of past ages are saved because they sincerely repented, and because Christ pledges his blood to the Father that if they had lived till the perfect day they would have become blameless. See 1 Thess. 5:4, 23. Therefore, brethren, let us not "sleep as do others," but let us "watch and be sober." We must become righteous, and we must do it by true repentance and careful watching with fervent prayer. We can then be numbered with that waiting "holy people." And when the afflictions are all over, our eyes will behold the King in his beauty. We can look up with joy and say, "Lo, this is our God; we have waited for him, and he will save us."

Soon the voice of the archangel and the trump of God will shake the earth. The heavens will tremble at the sound. The dead will hear and live. Then the waiting remnant will unite with the good of all past time, and ascend with shouts of victory to worlds on high. Oh, the rejoicing! It is said that tears will then be wiped from off all faces, but it almost seems that tears would be shed for joy as saints clasp glad hands in the kingdom. What a meeting!—*G. V. Kilgore.*

PAUL taught that there was no hope of a future life except through the resurrection of the dead. Here are his words: "If, after the manner of men, I have fought with beasts at Ephesus, what advantage it me if the dead rise not? Let us eat and drink, for to-morrow we die." 1 Cor. 15:32. What did Paul mean by this?—Just what he said; that if the dead rise not, they had better eat and drink, for to-morrow they would die, and there was no future life. All hinges, then, not on a man's natural immortality, but on God's power and promise to raise him from the dead.

PAST, PRESENT, AND FUTURE.

WHAT saith the past to thee?—Weep!

Truth is departed;
Beauty hath died like the dream of a sleep,
Love is faint-hearted;
Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal;
So as a funeral bell, slowly and deep,
So tolls the past to thee! Weep!

How speaks the present hour?—Act!

Walk, upward glancing;
So shall thy footsteps in glory be traced,
Slow, but advancing.
Scorn not the smallness of daily endeavor,
Let the great meaning enoble it ever;
Droop not o'er efforts expended in vain,
Work as believing that labor is gain.

What doth the future say?—Hope!

Turn thy face sunward!
Look! Where light fringes the far-rising slope,
Day cometh onward.
Watch! Though so long be the twilight delaying,
Let the first sunbeam arise on thee praying;
Fear not; for greater is God by thy side,
Than armies of Satan against thee allied.

—Home Journal.

The Lord's Day.

For centuries the Lord's day has been a subject of deep interest to the religious world. Many sermons have been preached, and many articles and books written, about it. There has been some difference of opinion, which has, no doubt, led to a more thorough investigation than there would have been, had all been of one mind. Viewed from a scriptural standpoint alone, the subject is plain and simple, and free from difficulty. The historical part of the subject, however, has not always been so well understood as it is at present.

What, then, we inquire, are some of the well-established facts respecting the Lord's day? In Rev. 1:10 we read: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." This scripture establishes beyond question the fact that the Lord has a special day in the Christian dispensation. The book of Revelation was written when well-nigh one hundred years of this dispensation had passed away; and at that time he had a day that was distinguished from the other days of the week by the sacred title "Lord's day." In the absence of proof to the contrary, it is but reasonable to suppose that whatever day of the week was the Lord's day when John was in the Spirit, is the Lord's day at the present time. This is self-evident.

But what day this was, John does not inform us. He does not enter into particulars, but calls the day of which he writes the Lord's day. We are left, therefore, to other scriptures for a settlement of this point. Turning to Isa. 58:13 we get a little light: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Here the Lord refers to a day which he calls his "holy day." From this we understand, correctly too, that the Lord's day is better than other days of the week; it is "holy." But we learn more from this verse; that the Lord's holy day is his Sabbath day. His "holy day" and "Sabbath" are synonymous words, referring to one and the same day,—the Lord's day. By turning to Ex. 20:8 we get further information respecting this day. We read: "Remember the Sabbath day to keep it holy." That this scripture refers to the same Sabbath day which we have just examined in Isaiah is unquestionable. According to Isaiah, we are not to do our pleasure nor work, nor speak our own words, on the Lord's holy Sabbath day. The 9th verse of Ex. 20 tells us to "remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. From this it is not difficult to determine which is the Lord's day. The seventh day is the Sabbath of the Lord thy God.

Volumes could not make it plainer. The "seventh day" is the Lord's day.

That the seventh day of the week is meant, is abundantly proved by the giving of the manna, as recorded in the 16th chapter of Exodus. Whoever will take the pains to examine this chapter will see that God proved and tested his people by the Sabbath; and that he gave them no manna on the seventh day of the week, and that for forty years he thus pointed out to his people the meaning of the fourth commandment, from which our last quotation is made. The latter part of the commandment assigns the following reason for which the Sabbath was given: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." By this we are pointed to the origin of the Lord's day. It was at the close of creation week. Of its institution we read: "Thus the heavens and the earth were finished, and all the host of them; and on the seventh day God ended his work which he had made. And he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. It cannot be denied that God rested on the seventh day of the week. This is admitted by all. That he blessed and sanctified the day of the week on which he rested, the record plainly states. And inasmuch as the Sabbath of the fourth commandment is the rest-day of the Lord, it follows that the commandment points out the seventh day of the week.

On these plain scriptures are immovably founded the following facts: 1. God has a day in this dispensation (Rev. 1:10); 2. This day is the Sabbath, or rest-day, of God, which he blessed and set apart for a holy use (Isa. 58:13); 3. And this was the seventh day of the week (Gen. 2:1-3). The proof is conclusive, therefore, that the Lord's day of Rev. 1:10 is the seventh day of the week. This is the only day he has ever claimed as his.

But it may be asked, Does not the word Lord in Rev. 1:10 refer to Jesus, and not to God the Father? and if so, is there any evidence that Jesus was Lord of the Sabbath day of which the commandment speaks? That John in Rev. 1:10 may refer to Jesus we are quite willing to grant for argument's sake; and that this same Jesus is Lord of the Sabbath, the seventh day to which the fourth commandment points, is abundantly proved by our Saviour's own words. He says: "For the Son of man is Lord even of the Sabbath day." Matt. 12:8. Of what does this verse speak?—Of Jesus and the Sabbath day. What is said of them? Jesus himself declares that he is the Lord, owner, possessor, of the Sabbath day. Now if he is Lord of that day, it certainly follows that it is his day. Let it be remembered that the apostle John was a disciple of our Lord, and heard him make these claims. John was also familiar with the commandments of God, which enjoin the careful observance of this day of which Jesus claims to be Lord. From these considerations we are forced to the conclusion that the Lord's day of Rev. 1:10 is the seventh day of the week, the Sabbath of the decalogue.

This conclusion is further strengthened by the fact that when John wrote his Gospel a year or two after he wrote the book of Revelation, in speaking of the first day he used the same words as found in the first chapter of Genesis, "the first day" of the week. Had there been any change of this day, it is but reasonable to suppose that John would have here pointed it out. This is also true of the other New Testament writers. They speak of the first day of the week eight times in all, and in no instance do they give it any sacred title whatever. On the other hand, they refer to the seventh day fifty-five times, and in every instance, without an exception, they designate it by the same sacred title the Lord used when he proclaimed his holy and perfect law. Thus we find that the Lord's day of the patriarchal and Mosaic dispensations is also the Lord's day of

the Christian dispensation. And finally, when this world of sin and death shall have given place to the glorious kingdom of our Lord Jesus Christ, the same Sabbath will continue to be honored as the Lord's day through the ceaseless ages of eternity. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

A. G. DANIELLS.

Auckland, New Zealand.

As Thy Day, So Shall Thy Strength Be.

WHAT a gracious promise is this, so full of comfort to the weary and burdened one, a loving promise from a tender watchful Father to the children of his care. Can we ask or wish for more than this,—daily strength for daily need? Not strength for a week, a month, or a year, but as thy day, so shall thy strength be. It seems to me that if we could realize this promise as we ought, we should never despair or doubt. "For He is faithful that promised." Do we not sometimes err by looking too far ahead into the future, by wondering what we shall do if such and such an event occurs? Surely this is not right. The Saviour taught that "sufficient unto the day is the evil thereof," and the promise before us is, "As thy day, so shall thy strength be."

Dear brethren and sisters, have you not proved this to be true in your experience over and over again? I know you have, and so have I. Do we not often add to the intensity of our troubles by anticipation? We see a trial looming in the distance, and as it comes nearer and nearer, it seems to increase in blackness; finally it bursts upon us in all its fury, and we cry, "Lord, help me."

"Other refuge have I none,
Hangs my helpless soul on thee."

We bend our head to the storm, and it passes. True, we have suffered from the blast, how much God alone knows; but our trust being in him and his gracious promises, just as the need so was the strength supplied to meet it. So will it ever be if we will just trust our Father, and take the help he is willing to give.

Let us, then, not worry about the future.

One step we see before us;
'Tis all we need to see.

As we accept the truths of the third angel's message, and take our stand to keep the commandments of God and the faith of Jesus; as we have to cope with opposition and criticism from various quarters in addition to the ordinary trials that meet us daily on life's highway, we do indeed need the strength and help that comes from God only. But let us press bravely on. All the promises are ours. Our Father loves us, and—

His love in times past forbids us to think
He'll leave us at last in trouble to sink;
Each sweet Ebenezer we have in review
Confirms his good pleasure to help us right through.

Melbourne, Australia.

A. M.

The Peace of God.

WHEN the Saviour said, "My peace I leave with you," he saw by the way the world received him that trouble would come upon all who should follow faithfully in his footsteps. He told his disciples that the world had hated him, and it would hate them; and truly we find his words verified by his followers in every age. Yet they possess that quiet deep peace that the world can neither give nor take away. The winds of trouble may disturb the surface; but below, peace remains unchanged. Is there need of that peace to-day? Let us see. The word says that "all who will live godly in Christ Jesus shall suffer persecution." Where is the persecution, and where are the godly? Tens of thousands of the professed followers of the Lord are living in the greatest ease and luxury; yet the word says, "All who will live godly."

Something seems wrong, and we are sure it is not the word of the Lord; therefore we must conclude that professed followers of Christ are not walking in the godly way. By turning to Rev. 3:14-17, we find

the reason why there is no persecution; it is because the last or remnant church is neither cold nor hot; but the Lord calls upon the honest ones to overcome, and come out of that state of lukewarmness.

There is something wrong, and before Jesus comes he wants it put right. He is coming shortly, and now stands at the door and knocks.

God will judge himself. He says: "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50:5, 6. Here is a class called out to make a sacrifice in these last days, or, as the apostle calls them, "perilous times," because of the seeming quiet and peace that Satan, as an angel of light, brings just before sudden destruction will overwhelm the world. Isaiah tells why the Lord will destroy the inhabitants of the earth. It is "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Chap. 24:5. In Rev. 14:8-12, we find that an angel is sent forth to preach, and from v. 12 we learn that this message is the everlasting covenant and the faith of Jesus,—the only true and godly way that will lead to persecution here. Some cast aside the law of God; others change the Sabbath from the seventh to the first day of the week; others, again, say that there is no Sabbath; and so the prophecy is fulfilled, and the Lord is at hand.

Let us see that we stand on sure ground by taking the third angel's message to ourselves; then we shall enjoy that peace that the psalmist speaks of: "Great peace have they that love thy law, and nothing shall offend them." Ps. 119:165. As the end of all things is at hand, may we strive to be among the few that are left when the earth shall be destroyed, Isa. 24:6. W. J. EBDALÉ.

Pets.

THERE is a strong tendency in men of this age in the direction of pets. To what extent this tendency may be indulged in harmony with what is perfectly right, I will not undertake to decide. At any rate, I will not interfere with the toys of innocent childhood.

But the greatest evils, and the most serious consequences in the direction of pets, relate to children. *Petted* children, which is only another term to express *spoiled* children, are more numerous than in time past. A blind, perverted love of children is one of the most common things of the age, and deserves to be ranked with the greatest evils. This great sin has come in like a flood, and the Spirit of God, through the Testimonies to the Church, has lifted up a standard against it. This great evil has done more to promote crime during the last half century, than any other one thing.

This state of things constitutes a prominent sign of the last days. In 2 Tim. 3d chapter, the inspired apostle presents an exact picture of the present time. All the sins there named have made their appearance as the special disgrace and predicted curse of the close of the gospel age. They owe their existence largely to defection of parental duty. Disobedience to parents is not so much the fault of children as it is of their parents. The type of character received by the child will be more or less reflected all through life. Christian parents should study and practice the divine rule in regard to the training of their children.

Parents have it in their power, by the blessing of God, to take their offspring along with them in the way of life. But if, through perverted affection, they neglect the golden opportunity, what excuse can they offer in the day of Judgment?

The world will pass on, as it has done, from bad to worse, and too many professed Christians will follow bad examples, to the ruin of their children both for this world and the next. But those who receive the present truth, and are striving to live according to godliness, will take a reasonable view of this matter, and act with reference to the salvation of their children. There is a day of *reckoning*, as well as a day of *doing*. The hour of Judgment has already come. If any are blind, let them "anoint their eyes with eyesalve, that they may see."

ALBERT STONE.

The Strength and Weakness of Russia.

THE real strength of Russia lies in the compact body of about 60,000,000 true Russians who occupy the central portion of the empire. They are divided into White Russians (about 5,000,000), Little Russians (about 15,000,000) and Great Russians (about 40,000,000). There was formerly considerable difference of language as well as want of sympathy between these different branches of the Russian family; but this seems mostly to have passed away. They may be counted practically as a single race.

All around this central mass there is a belt of conquered territory which is more or less a source of weakness to the empire,—Finland, the Baltic Provinces, Poland, Bessarabia, Crimea, the Caucasus, Georgia, Armenia, Turkestan, Mongolia, Siberia. None of these countries are properly Russian, and they all need to be constantly occupied by large armies, although no one of them is strong enough by itself to throw off the Russian yoke. Each has its own peculiar characteristics, but in one form or another the history of Poland is the history of them all. Those countries which are more advanced in civilization than Russia itself, suffer the most; but all of them are kept down by a system of merciless repression, and all hate the Russians.

If we come back now to the true Russia of the Russians, we shall find there also elements of weakness as well as of strength. The millions are there—almost all peasants—with an unbounded faith in the destiny of Russia, and with a blind superstitious reverence for the Czar, with a readiness to suffer and to die beyond that of any other people, with an undoubted capacity for improvement, and with many other noble qualities which are calculated to win the hearts of those who know them. Such a nation ought to be invincible; but if we go behind the scenes we shall find elements of weakness there which are startling. The people are thoroughly democratic, while the Government is the most terrible bureaucratic despotism on the face of the earth. Between the two there has always been a conflict; but it has been restrained by the superstitious idea of the ignorant people that the Czar was on their side. Of late years, as the administration has steadily encroached upon the ancient rights of the people, and as its oppression has become more unendurable, this delusion about the Czar has begun to give way, and with the slow advance of intelligence, which the Government cannot altogether suppress, the people are becoming more restless, and more ready for revolt. I speak here of the Russia which is unknown to Europe.

The intelligent, civilized Russia known to the statesmen of Europe is very small. It is divided into three parties: the *Conservative*, or reactionary party, consisting of the Emperor, most of the imperial family, and the present administration, the best-known writer of this party being Mr. Katkov, of Moscow; the *Liberal* party, which is also small, and is now thoroughly disorganized as a party, but which was in power early in the present reign, its principal organ being the *European Messenger* (*Viestnik Evropy*), a review published at St. Petersburg; the *Revolutionary* party, or the Nihilists, as they are called in Europe. As an active party this can never number many hundreds at any one time, and the average active life of a member is less than one year; but it is constantly recruited from the young Liberals, male and female, of all classes. Its object is to force the Government by terror to adopt a constitutional form of government.

The relation of this educated Russia to the great Russia of the peasants is not very clear to the Russians themselves. Each party claims to represent the real feeling of the people. So far as I can judge, the mass of the people have very little knowledge about these parties, and very little interest in any one of them. The Liberals have made some extraordinary efforts to reach the people, but they have failed, and when in power they were too timid to improve their opportunity. Still they undoubtedly represent, to some extent, the general feeling of the people, and it would be well for Russia if they

could become its leaders. As it is, the growing hatred of the people for the Government manifests itself in local revolts, assassinations, and fires. It may end in the wildest scenes of anarchy that the world has known.

It is not many years since all the world, and America especially, was full of sympathy with the great reforms going on under Alexander II. Unhappily, the present Czar has adopted the ideas of Nicholas, and his ministers are violent anti-reformers. The emancipation of the serfs was happily completed; but it seems to be the object of the present Government to reduce the people to a condition as near like that as possible, although they meet with the most determined and obstinate resistance. The emancipation of the clergy has not thus far improved the religious condition of the people, rather the contrary; and the one object of the present administration is to make the clergy a branch of the police force of the country, to crush all free thought. The courts also have become quite as corrupt as they were before. The temporary freedom of the press has disappeared. In short, Russia has gone back to the days of Nicholas. The despotism of the Government is as great and the corruption of the civil and military administration as marked.

In spite of all the efforts of the Government to keep the people in ignorance, they are slowly waking up to a sense of their rights, and even in the army there is a spirit of revolt. I do not predict an immediate revolution. No man in this world knows when it will come or how it will begin. I only call attention to this element of weakness in the Russian empire as one which must be taken into account. The attempts to assassinate the Czar are only an indirect result of the general discontent, and their success or failure will not seriously modify it. It was the Crimean war which overthrew the despotism of Nicholas and opened the way for reforms. Many Russian Liberals are of the opinion that a foreign war at the present time would have a similar result; and it is not impossible that the Czar may be of the same opinion. At any rate, in calculating the results of such a war, we must consider the weakness, as well as the strength, of Russia; her poverty and financial weakness; the vast territory which she holds only by force against the will of the people; the constant and increasing discontent of the Russians themselves; the corruption of every department of the administration; the smouldering revolution which threatens not only the life of the Czar, but the throne itself. An irresponsible despot, with a hundred million subjects, is always to be feared; but his power is not measured by the number of his people or the extent of his empire. History teaches no truth more clearly than this.—George Washburn, D.D., President of Robert College, Constantinople.

Let Your Light So Shine.

A TRAVELLER visiting the lighthouse at Calais, said to the keeper, "But what if one of your lights should go out at night?" "Never! impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America or India, saying that on such a night the lights at Calais lighthouse gave no warning, and some vessel had been wrecked. Ah, sir! sometimes I feel, when I look upon my lights, as if the eyes of the whole world were fixed upon me. Go out? burn dim? Never! impossible!"

With how much dignity can enthusiasm invest the humblest occupation! Yet what a lesson to the Christian! It is no romance which makes the Christian a spiritual lighthouse for the world, with the eyes of the whole world upon him. Let, then, his light be full, and bright, and clear. The moment he neglects it, and leaves his lamps untrimmed, some poor soul, struggling amid the waves of temptation, for lack of it may be dashed upon the rocks of destruction.—Observer.

"Thy word is a lamp unto my feet."

The Sabbath-School.

The object of the following lessons is to bring out points of truth not commonly studied by the majority of Bible readers. They will be found of great benefit to those who will give them careful study. The lessons were written especially for Sabbath-school classes, but are also designed for the family circle. Let the proof texts be well studied.

IMPORTANT BIBLE LESSONS.

First Sabbath in August.—The Law by Christ.

1. How was Christ to regard the law? Isa. 42:21.
2. Did he, then, come to destroy the law? Matt. 5:17.
3. Does "fulfill" mean to do away with, or annul? Matt. 3:15.
4. How long did God intend the law should stand? Ps. 111:7, 8.
5. Did the Saviour teach this in his sermon? Matt. 5:18.
6. Did he have an idea that any portion of the law would fail? Luke 16:17.
7. Did he at any time during his ministry teach his followers that the Sabbath was to cease? Luke 23:56.
8. Did he not teach them the contrary? Matt. 24:20.
9. If the law could have been changed, would Christ need to have come to this earth? *2:24*
10. What, then, will be the consequence if we break any of the commandments, and teach others to do so? Matt. 5:19.
11. What if we obey them, and lead others to do the same? *1b*.
12. How did the Saviour magnify the law? Matt. 5:21, 22, 27, 30.
13. Whose righteousness must be exceeded if persons expect to enter the kingdom? Matt. 5:20.
14. What was the righteousness of the Pharisees? Matt. 15:8; 23:23.
15. Should we hold aught against a brother? Matt. 5:23, 24.
16. How earnest must be the efforts to put away the evil inclinations of the heart? Verses 29, 30.
17. What lesson did Jesus give on oath taking? Verse 37.
18. What beautiful lesson was taught in regard to our conduct to our enemies? Verses 38-41.
19. Should we only love our neighbors and brethren? Verse 44.
20. What will we be if we do this? Verse 45; James 1:22-25.
21. What command did the Saviour give? Verse 48.
22. Then in the light of Christ's teachings, what is God's word? Heb. 4:12.

NOTES ON LESSON ONE.

While the Saviour was delivering his sermon on the mount, Satan's agents were among his hearers, zealously working to befog the mind and excite prejudice. His audience were very partial to the law, and Jesus' enemies suggested that his teachings were contrary to Moses, because he did not mention the law. Christ perceived their motive, and astonished them by saying: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." His mission was right the opposite; he came to "magnify the law and make it honorable." He had not so much as an idea that the smallest letter or point of a letter would be changed. For he says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. He realized that it would always be a fact that God created the heavens and the earth in six days and rested the seventh, hence the Sabbath would always remain in force. He never, during his entire ministry, taught that it would cease, as shown by the sacred observance of the day, after his death, by those most intimately connected with him. That he taught the necessity of its observance after his death, is shown by the instructions given concerning the overthrow and destruction of Jerusalem. If the law could have been abolished, there would have been no need of Christ's death; for the setting aside of the law would have freed every sinner. Rom. 4:15; 5:13. If one transgresses one of the precepts of the moral code, and teaches others the same, he will be of no esteem in the reign of heaven, but those who do and teach them will be great in the kingdom. Christ magnified the law by his teaching, which showed that it was far-reaching in its import, even reaching to the thoughts and intents of the heart, and acts as a glass to show the defects in one's character.

Second Sabbath in August.—Christ's Warning Against Hypocrisy.

1. What points in the sermon on the mount were considered in our last lesson?
2. What spirit should be avoided in bestowing alms? Matt. 6:1.
3. What practice did many of the Jews follow? Verse 2.
4. Were they rewarded for their generosity?
5. What spirit should be manifested? Verse 4.
6. Who will reward those who give with such a spirit?
7. Should a prayer ever be offered, simply to be heard of men?
8. When, especially, will God hear prayer? Verse 6.
9. What should be carefully avoided in petitioning the Father? Verse 7.
10. Repeat the model prayer that the Saviour gave. Verses 9-13.
11. Is that prayer still suited to our wants?
12. When will the kingdom come, and God's will be done on earth as it is in heaven? Isa. 11:1-9; Dan. 7:27.
13. Why should men pray for this time to come? Rev. 21:4.
14. May we have a part in this kingdom? 2 Pet. 1:11.
15. What will gain this for us? Verses 5-7.
16. In what way does this prayer teach us to ask forgiveness?
17. Then may we expect forgiveness if we do not forgive those who have trespassed against us? Verse 15.
18. What did the Saviour say in regard to fasting?
19. Then will good result from sincere fasting? Joel 2:12.
20. To what people does this especially apply? Verse 11.
21. What did Jesus teach in regard to the treasures of this world? Matt. 6:19, 20.
22. Why did he say we should lay up treasure in heaven? Verse 21.
23. Why should the heart be fixed on heavenly things? Phil. 3:20.
24. What should always be our first consideration? Verse 33.

NOTES ON LESSON TWO.

Pride has ever been one of the greatest hindrances to the development of Christian character. Paul's experience is lived over by every individual who seeks to perfect a character in harmony with God's perfect law. When they would do good, evil is present in some form. Pride and a love of praise wage a continual warfare against the efforts of the soul. It is a most dangerous thing to encourage these traits in the least degree. At the time of our Saviour's first advent, the Jews, the chosen people of God, had become very proud, and so tenderly had nursed their love of praise, that it was eating their spirituality away like a canker. So beclouded had become their spiritual vision that they did not seem to realize the hypocrisy of their actions. In their gifts and in their prayers they apparently sought nothing but the praise of their fellow-creatures. This they received, and in it the Saviour said they had their reward. In this sermon he taught the necessity of a higher motive actuating every effort, that the doer might receive a reward that only He who seeth in secret can give. Vain repetitions should be avoided in petitions to the Father, and just the things that we need asked for, and in seeking forgiveness for transgressions against his will, an answer should be expected in keeping with the feelings entertained by the petitioner toward those who had offended him.

In the prayer given, the Saviour teaches one truth which is sometimes overlooked. He shows that the kingdom is still future. The prayer concerning it will not be answered until Christ returns, having received the kingdom, and it is given unto the people of the saints of the Most High. God's people should labor earnestly for the answering of this prayer because of the changed state of affairs that would be the result. Every one who perfects the Christian graces will thereby gain an abundant entrance into this kingdom. Fasting and prayer will assist to do this, as will also the severing of the things of this world from our affections, laying up instead treasures in heaven. Says Christ: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Our conversation should be

upon heavenly things; for the Saviour will soon descend from heaven to receive those who are waiting for him.

Third Sabbath in August.—Conclusion of the Sermon on the Mount.

1. How did the Saviour condemn rash and hastily formed opinions of others? Matt. 7:1.
2. What does Paul say one does in thus hastily forming an opinion of another? Rom. 2:1.
3. To what should we leave the judging?
4. Does the Saviour teach that persons are more apt to see the little faults in others than larger ones in themselves? Matt. 7:3, 4.
5. What ought we to do? Verse 5.
6. What rule should always govern us? Luke 6:31.
7. Is it useless to offer the precious pearl of truth to some individuals? Verse 6.
8. How did the Saviour encourage his followers? Verse 7.
9. How did he illustrate the willingness of God to answer the petitions of his people? Verses 9-11.
10. In whose name must the blessings be asked? John 14:13.
11. How earnest should be our efforts to enter the kingdom? Luke 13:24.
12. Why is it necessary to put forth such exertion? Matt. 7:13, 14.
13. Against whom did Jesus warn his followers?
14. How did he say they could tell the true from the false? Verse 16.
15. What is another test that may be applied? Isa. 8:19, 20.
16. Will not all who profess to be Christians enter the kingdom?
17. Who only will be able to enter? Matt. 7:21.
18. Where do we find a brief statement of God's will? Ex. 20:2-17.
19. If one teaches and does wonderful works in the name of the Lord, and yet does not the will of God, what will be the result?
20. What do such really do? Matt. 7:23.
21. What did Christ say of those who would hear and do his words?
22. What of those who heard, but did not do them?
23. How did this sermon affect the people?

NOTES ON LESSON THREE.

The Saviour, as shown by this lesson, had a perfect understanding of the human heart. He read its feelings and motives with divine accuracy; he knew the battles each soul would have to fight in order to gain the mastery over it, and warned his followers, that they might be on their guard. He did not teach that one should not form an opinion of character by what he said in Matt. 7:1, but rather condemned that rash, censorious, and unjust judgment that comes up in the heart in an unguarded moment. Paul explains it as condemning. We are free to form opinions and remonstrate with others, in the spirit of love, for their own good. It is always easier for us to see a fault in others than to see the same or even greater faults in our own character. This should be realized, and an earnest effort made, as the Saviour said, to take the beam out of our own eye, then we shall be in a condition to help our brother. Gal. 6:1. The words that Christ has spoken will judge all, hence in all that we do, we should be governed by the golden rule. "With what judgment ye judge," etc., was a proverb among the Jews expressive of a truth, and Jesus used it to convey his thoughts at this time.

A mote signifies any light, chaffy substance, but probably most usually refers to the small beard on a head of barley or wheat. A beam, as here used, signifies a large piece of square timber, and the two are placed in contrast, to illustrate how much easier it is for one to see faults in others than in himself. This causes one to feel his utter weakness, and the Saviour then points to the Father, who is willing to give strength for the simple asking, if asked in the name of his Son. He is more willing to give what is asked of him in sincerity, than parents are to give good gifts to their children.

The kingdom is not entered without an effort; for the way that leads unto it is narrow and strait, while the one that leads to destruction is wide and easy to follow. It will be a continual strife against opposing influences on the part of those who are seeking to enter, and for many the opposition will be too strong, and they will finally fail. A good many will lose the prize because they are deceived by false prophets who teach and preach in the name of the

Lord, but neglect to exhort their hearers to do the will of the Father. It will only be those who do the will of the Father, adding the Christian graces to their character each day, who will finally enter the kingdom. To the false prophets, and those that follow them, the Saviour will have to say, "Depart from me, ye that work iniquity." If we take Christ's words and build on them, we shall never fall; but if we take the words of false teachers, we shall see, possibly when it is too late, our foundation slipping away, and our hopes perishing.

Fourth Sabbath in August.—Review.

1. What is the nature of God's law? Ps. 19 : 7 ; 111 : 7, 8.
2. What was to be the influence of Christ's teaching on the law?
3. Show how this was done.
4. Had he any idea, then, of abrogating the law?
5. Show by illustrations how he taught its immutability.
6. What would have been the effect of annulling the commandments?
7. Is it safe to break any of the commandments and teach others to do so? Why?
8. How broad is this law in the light of Christ's words?
9. How does it assist us in overcoming our faults?
10. With what spirit should we bestow gifts?
11. What is the reward of those who give in the spirit of many of the Jews?
12. What did the Saviour teach in regard to prayer?
13. Repeat the prayer given by Jesus.
14. Has that prayer been fully answered?
15. Why is it desirable that this prayer should be speedily answered?
16. What was taught in regard to fasting?
17. Do you gather from this, that good will result from fasting?
18. What was said in regard to the treasures of this earth and those of heaven?
19. Which should we seek first?
20. Should one hastily condemn the actions of another?
21. What should we always consider?
22. In what spirit should we always speak to another of his failings?
23. To what source did the Saviour point his followers for help to carry out his teachings?
24. What did he say in regard to the difficulties to be met in entering the kingdom?
25. Against whom did he warn his hearers?
26. How were they to discern the true from the false?
27. What class did he say would enter the kingdom?
28. How did he illustrate the necessity of relying on his word?

The Aims of the Sabbath-School.

THERE are three aims which should be kept constantly before the school.

Our first aim should be to make our school a place of thorough instruction in the Scriptures. By careful teaching in the class, by reviews and supplemental lessons from the desk, by awakening an interest in the Bible, and by quickening its study in the family, we should seek to give to all, and especially to the young people, a knowledge of the book which is able to make them wise unto salvation.

Our second aim should be to make the school a place of earnest, religious atmosphere. We would have it so freighted with religious influence that whoever enters it will realize that he is upon holy ground; that not one scholar shall grow up to mature years without being drawn to Christ; that the clearest conceptions of the spiritual life shall be imparted; that the warmest experiences shall be encouraged; and that the highest and fullest type of Christian character shall be developed.

Our third aim should be to make our school a place of genuine enjoyment. Every gathering of the school should be so delightful that he who comes once will long to come again. We would have it a home to all who enter, with all the pleasant associations and all the fragrant memories of a cheerful Christian family circle.

Let every superintendent and every teacher keep before him these three aims, and work toward them.—*The Study.*

DR. CUYLER says the four characteristics of a good Sabbath-school teacher are: Painstaking, Patience, Perseverance, and Prayer.

A MAN who had a fine flock of sheep was asked by a friend how he succeeded in raising them. He replied: "By taking good care of the lambs."

Youth's Department.

Character.

THAT boy in worldly greatness grows,
And even here receives his due,
Who, when he says he knows, he knows,
And what he says he'll do, he'll do.

In conduct and in word correct,
His character he soon will find
A passport sure to gain respect
And confidence from all mankind.
—*Golden Days.*

What may be Learned from the Indians.

ONE would not naturally suppose that in the example of the untutored Indian would ever be found good lessons for the white man; yet it is true that he who has known the Scriptures almost from infancy, and been taught the exalted character of God as long, too often shows less reverence in his worship than does the red man of the forest, who, "when he worships, worships sincerely and devoutly." From the Indian we may learn, too, a lesson of self-government; for it is said that "even in childhood, he has a stern control over his body." In the following selection from the *S. S. Advocate*, the two lessons are plainly seen, and we may study them with profit:—

"The Indian pupils of the school in Philadelphia were removed early in the spring to a village about forty miles from the city. On the first Sunday after their arrival, they were taken to church.

"Many of them were newly arrived from the farther reservations, the children of Pueblo, Apache, or Cheyenne chiefs unable to understand a word of English. But they were told that the church was the place where the people met to hear of the 'Great Spirit,' and to ask of him such things as they had need.

"They entered the house with soft steps and bowed heads, and as the teachers surveyed the rows of dusky faces, they were impressed by the expression of reverence in them all.

"Just after the clergyman had ascended the pulpit and opened his book, two dogs, one a big, burly mastiff, the other an insignificant poodle, entered the open door, and marched side by side up the aisle, until they reached the front of the pulpit, when, as if by mutual understanding, they folded their tails under them and sat down, glancing up with an inquiring look at the preacher, as if not quite understanding what he was there for. The white children tittered, even the grave old people felt their lips twitch; but the Indian children sat immovable, their eyes gravely bent on the clergyman. There was not a smile on a single dark face.

"It was," said a gentleman who was present, "a remarkable instance of self-control and fine breeding."

"That it was not due to stupidity was easily seen when the congregation was dismissed, and the children reached the woods which led to their home. They ran joyfully through the forests and fields, gathering flowers, and looking closely at the trees and plants, with sparkling eyes and merry laughter."

The great God, by his Spirit, meets in the assemblies of his saints; and if your eyes cannot behold him, he is present just the same, and a careful record is kept of each one's behavior while assembled for his worship. "Give unto the Lord the glory due unto his name," and "serve him acceptably, with reverence and godly fear."—*Youth's Instructor.*

THERE is a structure which every one is building, each for himself. It is called character, and in it every act is a stone. If we are careful to build our lives with pure, noble, and upright deeds, at the end they will stand a fair temple, honored by God and man. But as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will forever leave its impress, and work its influence, on our character. Then let the deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will raise at last a beautiful edifice, enduring forever.

A Story of a Tree-Frog.

ONE sultry night, in Indiana, I sat busily writing upstairs close to an open window. My lamp, placed upon my desk, attracted countless numbers of the insect world that came out to see their friends only after dark; there was a constant buzz around the lamp, and many a scorched victim, falling on its back, vainly kicked its little legs in air.

Suddenly a clear, low whistle sounded from the window—a whistle somewhat like the sound made when a boy blows into the orifice of a trunk-key. Startled for a moment, I turned my chair and beheld on the window-sill a little tree-frog gravely looking at me. His skin—of an exquisite pale apple-green color—shone in the lamp-light. Fearful that I might frighten him away, I sat motionless in the chair, watching him intently. Presently he gave another little whistle, as clear and sharp as a bird-note. He was evidently making up his mind that I was to be trusted (a confidence not misplaced), and soon he gave an easy spring and was on the desk before me. I hardly dared to breathe, lest he should be alarmed. He looked at me carefully for a few minutes; and then, hopping under the lamp, he began a slaughter of the insect creation, such as I had never before witnessed. He captured in a flash any careless fly or moth that came near him, declining to touch the dead ones that had cremated themselves.

After half an hour's enjoyment of this kind, my apple-green friend hopped rather lazily across the desk, repeated the whistle with which he had entered,—as if to say good night,—and went out into the dark. I proceeded with my work, and soon forgot my visitor. But judge of my surprise when on the next night he again appeared, again signaled his coming with his musical cry, and again took up his position under my lamp.

For nearly three weeks did my small friend visit my room nightly, and he and I became great friends. House-flies were his special delicacy. Stealthily crawling up the painted wall, clinging to the smooth surface with the little disks, or suckers, on his feet, he would draw close up to his body first one leg and then the other, and when within proper distance, he would dart forward, and, snatching the fly, would swing head downward, his hind feet firmly glued to the wall! Then, attaching his forefeet, he would move on in quest of another.

He never missed his aim, and he would quietly and calmly zigzag up and down the side wall after every fly he saw there. He became quite accustomed to me, and would hop on my hand, and sit there looking at me, with a grave composure ludicrous to behold.—*Sel.*

Rebuking a King.

THE timidity which hesitates to rebuke profanity was once shamed by a king. Riding along the highway in disguise, and seeing a soldier at an inn, he stopped and asked him to drink ale with him. On an oath which the king uttered while they were drinking, the soldier remarked,

"I'll pay part of the ale, if you please, and go; for I so hate swearing that, if you were the king himself, I should tell you of it."

"Should you, indeed?" asked the king.

"I should," was the emphatic reply of his subject.

Not long after, the king gave him an opportunity to be "as good as his word." Having invited some lords to dine with him, he sent for the soldier, and bade him stand near him in order to serve him if he was needed. Presently the king, not now in disguise, uttered an oath. And deferentially the soldier immediately said, "Should not my lord and king fear an oath?"

Looking at the heroic soldier and then at his company of obsequious noblemen, the king severely remarked, "There, my lords, is an honest man. He can respectfully remind me of the great sin of swearing; but you can sit here and let me stain my soul by swearing, and not so much as tell me of it!"

Bible Echo and Signs of the Times.

"What is truth?"

S. N. HASENELL,
GEO. I. BUTLER,
URIAH SMITH,
J. H. WAGGONER, } EDITORS.

Melbourne, Australia, August, 1887.

Restitution.

The hour is drawing near when the creature who shared the blight of sin will also experience the blessings of redemption. The tree of life will be placed within the reach of man, and immortality will crown his brow. Of the world to come it is written, "There shall be no more curse." The former things will have passed away, and the world will be brought back to its first estate. Noxious weeds, thorns, and briars will deface it no more. Every harmful thing will be removed, and every token of blight banished. "Then shall the earth bring forth her increase." "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed." Amos 9:13. The earth will be restored to its Eden beauty. Its glorious perfection will be no more a fading flower; but it will smile in undying bloom. Tempests will no longer mar its face, nor earthquakes rend its bosom. The winds will cease; for "there shall be new heavens,"—a new arrangement of the atmosphere, so that the outburst of the tempest will be no longer needed. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." Isa. 55:13.

Everything that could rejoice the heart of man will again exist. Even animals will live in peace, as at the first. Violence shall no more be seen in the land, nor wasting and destruction within its borders; but "joy and gladness shall be found therein, thanksgiving and the voice of melody." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." Isa. 35:5, 6. Christ, the great Redeemer, will take his seat upon the throne of his "everlasting kingdom." Sin and death shall be banished forever, and then shall be brought to pass the saying, "Behold, I make all things new,"—new in beauty and harmony, new in perfect adaptation to each other, and new especially in this, that sin will be banished, and righteousness dwell in the world eternally.

This glorious hope of the children of God was prefigured in the Jewish Sabbath year. In this year the land went back to the original owners. All men were to rest from their labors, as did also the land and the cattle. Throughout the land was neither sowing nor reaping; but God sent abundance in all their borders. Every man sat beneath his own vine and fig-tree, and everything told of peace and prosperity. This was typical of what would have been the condition of the Jewish nation, had they always walked in the light of God's countenance. The entire design was to prefigure the future state of the redeemed. It was "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This restitution is just a bringing back to the first estate; it is nothing more. It is a stepping from the bonds of sin into a state of love and peace and joy eternally.

God did not design the sin and sorrow which now exists when he placed Adam in the garden of Eden; but he designed that his blessing should rest upon all of his creation. The present state of things must come to an end. Were every man a saint, that would not pluck the venom from the serpent's fang, nor restrain the tempest in its wrath, nor bid the earthquake cease, nor put back the hand of sickness, nor turn aside the power of death. The entire constitution of this planet and atmosphere must be changed. This is what God has promised; it is not left for us to infer. That this restitution will take place was the burden of

every prophet and the testimony of Christ. It is the language of inspiration from beginning to end. And this glorious hope is linked in with Christ's second coming. The reign of death will come to an end; for as Christ once came to this world to put away sin by the sacrifice of himself, he opened the door for all men to partake of the benefits of his death; and "to those that look for him will be appear the second time without sin [a sin offering, consequently no salvation] unto salvation." His second advent to this earth is the stepping-stone from this state to immortality. It is the "blessed hope." It is the pole-star of the church.

It has been the unerring light to buoy up those who were cast down. There is an inspiration in the second advent that touched the heart of Enoch, the seventh from Adam. He caught its earliest beams, and looked forward to the time when the Lord would come with ten thousand of his saints, to execute judgment upon the ungodly. Jacob saw it on his dying bed, as he told of Him unto whom the gathering of his people should be. Moses saw it upon Mount Nebo, just before he was buried by heavenly hands. By faith the man of Uz beheld it beaming with resplendent light. Balaam also, who displeased God in attempting to curse Israel, spoke of it in the sublimest language. David touched his harp with rapturous exultation, as visions of the coming glory rose up before him. "I shall be satisfied," he exclaims, "when I awake in His likeness." Isaiah calls up every image of grandeur, and pours forth his most entrancing strains, as he portrays the splendor of the reign of Prince Immanuel. He caught a view of the waiting people of God, as they look upon the coming Saviour, crying: "This is our God; we have waited for him, and he will save us; . . . we will be glad and rejoice in his salvation." Isa. 25:9. Zechariah saw him coming with all his saints, while Malachi exclaims: "Behold, he shall suddenly come to his temple." Daniel beheld the majesty of his reign, and saw all nations obeying him.

Every prophet strikes his harp to this theme, and adds his tribute to the glory of the day that will usher in the "restitution of all things." Well may it be termed "the blessed hope." It is a joy to the people of God, and is fearful only to the enemies of our Lord. It is distasteful only to those who have no clear realization of a saving interest in its blessings. To the sorrowing pilgrim we say, Look up. Rejoice in thy God; for soon he will come. Let all those who need a Saviour connect themselves with him, and he will be their God, and will bring them salvation.

S. N. H.

When was the Sabbath Made?

WHEN individuals who profess to be Christians learn from the New Testament that the first day of the week is not the Sabbath of the fourth commandment, and is not recognized as such by any of the New Testament writers, unlike Noah's dove, which returned to the ark when it found no rest for the sole of its feet, they seek various positions in the attempt to prove that the Sabbath was given to the Jews only; that those living from Adam to Moses knew nothing of the seventh-day Sabbath, and hence those living since the death of Christ have nothing to do with the Sabbath of the fourth commandment, that having passed away with the ceremonies peculiar to the Jewish dispensation. But here they are met by the statement of Moses, who, after recounting what transpired on each one of the six working days, declares: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

The language is so plain that no one can deny that God rested on the seventh day of creation. But those who have become accustomed to taking positions contrary to the word of God in order to establish some theory, resort to the argument, that, notwithstanding

God rested on the seventh day of creation, he did not sanctify and set apart the day until we come to the Wilderness of Sinai. In Gen. 2:3 we read: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The reason, then, that God himself gives for blessing and sanctifying the day, is because he had rested on it. So those who take the position that the day was not sanctified until given from Sinai, separate the sanctification at least fifteen hundred years from the time that God blessed it. The query might arise, Why did he not bless it before? Was it because he commenced an institution for man and was unable to finish it, or was it because he changed his mind after resting on the seventh day, and finally concluded, after fifteen hundred years, that he would carry out his original intention? What reason could possibly be assigned for not blessing the day when he rested upon it, if the position be true that he did not do so until he came down upon Sinai?

It is not every man that has the ingenuity to think of such a strange position as this, and it is not every one who is dishonest enough to adopt such an unreasonable and illogical argument when his attention is called to it. Yet, strange as it may seem, there are teachers in Israel, men who profess to be ministers of the gospel, called to expound the word of God, and stand as his mouth-piece, who will and do take such a position as this. It reminds one of the parable of our Saviour in the fourteenth chapter of Luke: "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish." Did the Lord commence to lay the foundation of an institution which pertained to all mankind, and then for some cause fail in completing it for fifteen hundred years? Suppose an individual concludes that he must build for his family a grand mansion. He gets the foundation laid, the massive stones arranged with all the skill of the builder's art, and preparations made for the erection of a structure which shall surpass all its neighbors in elegance and beauty. But when he has advanced thus far, he finds that the proceeds of his business are insufficient to enable him to complete the building, and for months and years the foundation stands exposed to all weathers as a monument to his folly in not counting the cost when he commenced. Perhaps, however, after many years, he will build upon one corner of the foundation, erecting some porch or ell, a small structure, simply large enough for a portion of his family, but totally inadequate to accommodate them all. This would be a fit termination of his foolish enterprise.

From the fallacious arguments adopted by some, it would seem that this is about what the Lord did. When on the first day he separated the light from the darkness, it was something that encircled the earth. When he created the atmosphere, it was not for one nation, but for the whole world. When, on the third day, he caused the grass to grow, and the vegetation to put forth, each plant bearing seed, it was not merely upon one portion of the earth, but upon the whole globe. So when he made the sun, and moon, and stars, and arranged them as light-bearers, it was not for the benefit of one nation, but for all nations under heaven. The sun "is as a bride-groom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." It was thus with the cattle, the birds of the air, and the fish of the sea. They were not placed in one country, but adapted to the entire world, so that while we have life in almost innumerable varieties, each genus finds a portion of the world to which it is especially adapted. The earth was to be their abode, not simply a portion of it, but the entire circumference.

The Lord rested the seventh day, a day of twenty-four hours, and long enough for the earth to make one complete revolution. He laid the foundation for the Sabbath, and the Saviour says, "The Sabbath was made for man." It was not confined to one nation or one people, but it was a rest for man. But having rested, he did not complete making it a Sabbath for man. He ceased there, and they say that for fifteen hundred years this foundation laid for all mankind, so broad and grand, remained unused, until God finally took one family, one nation, by the hand, to lead them out of Egypt, and erected upon this glorious foundation a structure for just one nation. And when this nation ceased to be his people, even this was torn down, and there stands the old foundation, laid at the creation of the world, ever to exist as a sad memorial of the frustration of a divine purpose. Who would charge God with such folly, and conclude that he made a mistake, as did the man who commenced to build a tower without counting the cost, and was unable to finish, or the king who went forth to meet his enemy without consulting whether he was able to meet him? We believe it would be better to choose the clearest side. It is far more consistent to believe, just as the record says, that God blessed the day and sanctified it, because that in it he had rested from all the work which he had created and made. The events belong together. It establishes the Sabbatic institution at the creation. God's infinite wisdom chose six days in which to create the world, when he might have done it in an instant of time. Why did he choose six days? Only one reason can be given, Infinite Wisdom saw fit so to do. So on the seventh day, God saw fit to rest, and then bless and sanctify the day.

The Saviour, who was with the Father before the world was, who was with him when he laid the foundation of the earth, and by whom also the worlds were made, expressly declared that this Sabbath which required three acts to make,—(1) resting, (2) blessing (3) sanctifying,—was made for man—man used without limitation, embracing the whole human race. Fifteen hundred years later, when nearly the whole world had gone into idolatry, God called out his people, and committed to them his moral law and his Sabbath. He gave it to them and commanded that not only they should keep it, but that their servants, their maid-servants, and even the stranger who was within their gates, should rest as well as themselves. It was not confined to this one people, but as Isaiah, in the fifty-sixth chapter, testifies, a special blessing is pronounced upon "the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant." Thus it is that the Sabbath commandment is as broad and comprehensive as is the responsibility of all mankind to their Creator. Consistency is a jewel. S. N. H.

What We Find Concerning the Sabbath and Sunday During the Lives of the Apostles.

WE next notice Acts 16:13: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Here we have another religious meeting of the apostle to the Gentiles, in the Gentile city of Philippi, on the seventh-day Sabbath. As the Greek language puts it, it was "the Sabbath day," so called by a Christian writer.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2. Twenty years after the resurrection, we here have another instance, in a Gentile city, of Paul's using the ancient Sabbath as a day for religious meetings, and of Luke's declaring to the Christian world that the day in which the Jews met in their synagogues

was still the Sabbath day of holy writ. Another very significant remark made by the historian is that it was "Paul's manner" thus to use the Sabbath day for religious teaching. In this respect he followed Christ's example perfectly. The same writer declares that it was our Saviour's "custom" to do the same thing. Luke 4:16. All agree that our Lord, in doing this, was keeping the Sabbath commandment, and showing proper respect for the worship of God on that day. The Sabbath was ordained for that purpose, as a day for religious worship. It would be impossible to show a particle of difference between Paul's "manner" of treating the Sabbath and Christ's "custom." They pursued the same course toward the Sabbath, because their relation to Jehovah's rest-day was just the same. It was the day appointed for religious instruction. It was obligatory in both cases.

Another very significant point in connection with this text of Scripture is the fact that here we have an account of the origin of the Thessalonian church, to which Paul addressed one of his epistles. We cannot question but that the members of this church were observers of the seventh-day Sabbath. Paul, in his letter to them, uses this language: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2:14. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia." 1 Thess. 1:6, 7. Paul, we know, was an observer of the Sabbath; so also was our Saviour. Jesus himself declares: "I have kept my Father's commandments." The Sabbath command was one of these.

St. Paul, when he arrived in Rome, A. D. 62, called the "chief of the Jews together," and said unto them, "I have committed nothing against the people or customs of our fathers." Acts 28:17. None will deny that the observance of the Sabbath was one of these "customs." Hence we are forced to conclude that Paul kept the Sabbath. These Thessalonian brethren followed Paul and Christ; therefore they also were observers of the Sabbath. The brethren of Macedonia and Achaia followed the same example. The churches of Judea even, according to the admission of many first-day commentators, still kept the Sabbath. We see, therefore, that the early Gentile Christians imitated them in this practice. We note, also, this fact, which is brought to view in the text we are considering: here were three more Sabbath days in which Paul held religious meetings, making six, with the three previously mentioned.

We next notice Paul's visit to Corinth. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." Acts 18:4, 11. Paul met for a portion of the time in the synagogue; but after the Jews "opposed," he continued to teach the people in the house of Justus, "whose house joined hard to the synagogue." The record states that he reasoned in the synagogue, teaching Gentiles as well as Jews, "every Sabbath," and that he continued in the synagogue and the house which "joined hard to" it, a year and six months. There would be seventy-eight Sabbaths in that period. These, with the six previously noted, would make some eighty-four Sabbaths in which St. Luke records the fact of Paul's holding meetings in Gentile cities with both "Jews and Greeks." Paul was the great apostle to the Gentiles; and all these instances of Sabbath meetings mentioned, occurred in Gentile cities and not in Judea. Is not this significant? It would have been much more easy to explain this away if it had been in the Jews' own country where all these meetings on the Sabbath occurred. We find no instances in which any secular work whatever occurred in connection with any of these Sabbath meetings,—no long journeys traveled or reckoning of accounts.

Sunday observers cite Paul's night meeting in Acts 20, and dwell upon it with much satisfaction; yet he and his companions used the light part of that day for ordinary secular business. One night meeting they consider strong evidence for first-day sacredness; yet that very instance really counts more for the Sabbath than for the first day; for the disciples remained there over the Sabbath, and as soon as the light of the first day dawned, they started on their long journey toward Jerusalem. They did not start on the Sabbath, but they did on Sunday. Doubtless the reason why that night meeting was mentioned, was the most remarkable occurrence of raising the dead man Eutychus. This was one of the greatest miracles Paul ever wrought.

But here we have scores of religious meetings on a day that Inspiration declares to be the Sabbath, in which Jews and Gentiles are instructed in the truths of the gospel, and yet men strangely teach that it was not the Sabbath day at all, but that another, the first day, is the Sabbath, though it is, never in a single instance called so. So hard is it to see a crossing truth.

G. I. B.

The Commandment Holy.

SOME who deny that the ten commandments were ever binding on any people except the Jews from Moses to Christ, are ready to admit that all the principles of the decalogue are of perpetual and immutable obligation. All the great moral principles, they admit, existed from the beginning, were binding on Adam, the antediluvians, and the patriarchs, and are binding on Christians in this dispensation; but the ten commandments were never binding on any but the Jews; with the duties of the decalogue, as there expressed, Christians have nothing to do. They even admit that the principle of the Sabbath is all right; but the Sabbath itself as enjoined in the fourth commandment is all wrong. To keep that is bondage, Judaism, denying Christ, going back to Moses, falling from grace, legalism, etc. Thus they seem to be able to get along with "principles" well enough; but when these principles are drawn out into specific duties, they cannot stand that at all.

The reason is obvious: man likes to regulate his own duties; and within the indefinite limits of certain "principles" he fancies he can do this, and so compromising the matter with God and his own conscience, is content. He finds no fault at all with the "principle" of Sabbath-keeping, provided he can carry out that principle by keeping a Sabbath at such time as he may choose and in such a way as he may think proper.

This looks to us like a fearfully presumptuous and dangerous position to occupy. For what are the ten commandments but an effort on God's part to embody in definite language the very principles which we are under such obligation to obey? And if such is their nature, how can we observe the "principles" referred to, and yet act contrary to the command in which that principle is embodied? If men were the authors of those commandments, men might think they could improve them; but who will undertake to improve upon the words of God? How can the principle against idolatry be any better expressed than by the command, "Thou shalt have no other gods before me"? How the principle against taking the property of another than by the command, "Thou shalt not steal"? And how could the principle of Sabbath-keeping be set forth, except by telling what proportion of time we should keep, and what particular part it should be, and how we should keep it, and why? Without this, the principle itself would perish; for without this there could be no real Sabbath-keeping.

But against this error of lauding moral principles, and at the same time trampling on moral commandments, Paul seems especially to guard in that text from which the heading of these remarks is taken. In Rom. 7:12 he says: "Wherefore the law is holy." That is just what we believe, say our moral-principle

friends; we believe the law is holy, the great principles are all right, but we have nothing to do with specific commandments. But Paul goes on to say, "And the *commandment* holy, and just, and good."

We take our stand with Paul, and believe in the "commandment" as well as the "principle." The commandments, "Thou shalt not kill" and "Thou shalt not steal," are just as holy and good, as immutable and perpetual, as the principles; "Thou shalt not kill" and "Thou shalt not steal." And just so with every other other commandment of the decalogue, that divine code which encompasses the race with so broad a sweep that there is not a relation in life we can sustain, nor a wrong we can commit, which does not fall within the charmed circle of its requirements.

The Plan of Redemption.

THE sacred Scriptures reveal but one plan by which fallen men may be redeemed. In the development of this grand unit plan, there has been in each succeeding age greater light and glory; but there is no intimation in all the book of God of three plans to save sinners, one for the patriarchal age, one for the Jewish age, and one for the Christian age.

Jesus Christ is the only redeemer of the fallen sons and daughters of Adam in all the ages of human probation. He is "the Lamb slain from the foundation of the world." Rev. 13:8. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The gospel of the Son of God is the good news of pardon and eternal redemption through Jesus Christ. That good news was proclaimed to Adam, and embraced by Abel, Enoch, and all the holy patriarchs and prophets.

The seventh chapter of the book of Revelation relates to two classes of the redeemed. It first introduces the definite number of a hundred and forty and four thousand, and gives distinct specifications relative to them. The closing portion of the chapter then describes the great multitude which no man could number, of all nations, and kindreds, and people, and tongues, clothed with white robes, and bearing palms of victory. One class is numbered; the other cannot be numbered. One is manifested and sealed at a definite period of time; while the other is redeemed, not only from all the nations existing at any one time, but from all peoples who have lived upon the earth, from the time of the offer of salvation to fallen man to the close of human probation.

"And after this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10. The prophet had just before taken a definite view of the one hundred and forty and four thousand, which were to be manifested and sealed near the close of probation. He next beholds with astonishment the numberless hosts of the redeemed which make up all the saved. And as his prophetic eye runs back over all time, he sees them gathered from all the nations, in all the different ages of the world.

These stood before the Lamb. They had been redeemed by the blood of Christ, and stood before him as the dear purchase of his precious blood. They were clothed with white robes. We should not understand by this that the saints, in this world or in that which is to come, are to wear literal garments of white linen to represent inward holiness. The white robes must be understood as a figure of purity of character. The redeemed of the Lord had obtained this purity during the period of their probation. They had availed themselves of the matchless cleansing power of the blood of Jesus Christ, while at the same time they had, in his strength, wrought righteousness.

These also held palms in their hands. They were victors. They had conquered the world, the flesh, and the devil. They had overcome by the blood of the Lamb and by the word of their testimony. And let it be borne in mind that these were the saved "of all nations, and kindreds, and people, and tongues." Abel and Enoch will be there. Righteous Noah, faithful Abraham, and all the holy prophets of God will be there. With robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power they will stand before him, as well as the apostles and martyrs of Jesus, the reformers, and those saved in the nineteenth century.

Hark! Do you hear that universal shout of victory from unnumbered voices? Salvation's hour complete has come! And now the heavenly plains are ringing with the significant notes of "Salvation to our God which sitteth upon the throne, and unto the Lamb." The patriarchs, prophets, and saints of all past ages join those saved in the present dispensation, in ascribing the praise of their salvation to Jesus, the Redeemer; while those who are saved in the present dispensation join the patriarchs and those saved in the Jewish age, in giving honor to the Creator and Lawgiver. Hence the law of Him that sitteth upon the throne, and the gospel of the Lamb of God, both reach across all the ages of human probation, and are in perfect harmony in the execution of the great plan of man's salvation.

It has been the object of the father of falsehood and error, in order to confuse the glorious plan of salvation in the minds of the people, to make it appear that the law of the Father and the gospel of the Son are in contrast. The Jews were incited by the spirit of error to reject Jesus and his gospel while they clung to the law, their interpretations of which were fearfully warped by their traditions. And many Christians, led by the same spirit of error, reject the law of the Father, while they profess to cling with great tenacity to the cross and the gospel. The cry of the one was, "The law! the law! but away with Christ!" The cry of the other is, "The gospel of Christ! the gospel! but away with the law!"

The grand scheme of the salvation of men in all the ages of probation is one plan. There is but one. And the victorious song of all who are saved by it will be one. The gospel is not one of the plans by which men are to be saved from sin, and by which they secure a moral fitness for the life to come. There is but one plan, and the gospel is a part of that great plan. Neither has it been possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light, by the divine law alone. There is no ability in the law to redeem the transgressor. It is not the province of law, human or divine, to redeem the transgressor of law. The law is a rule of right actions, condemning the transgressor, and holding him as such until he suffers the penalty. The divine law can do no more for the sinner than this. Without the gospel, which alone offers pardon and salvation to the repenting sinner, none of the men of the patriarchal and Jewish ages could be saved.—James White.

Dawn in Washington.

THE following paragraph, taken from the Washington, D. C., *Evening Star* of April 25, 1887, shows that new ideas relative to the Sabbath question are beginning to come to the front in that city. In no more rapid and effectual way can the world be educated to know that Sunday is not the Sabbath, than by the agitation now everywhere prevailing on that question:—

"A NEW QUESTION RAISED IN CONNECTION WITH THE SUNDAY PROSECUTIONS."

"A new point has been raised in connection with the corporation ordinance of Dec. 2, 1864, under which prosecutions for keeping business places open on Sunday have been begun. The point has been raised by lawyers in discussing the case. It has also been raised in police circles by merchants of the Israelitish faith who observe Saturday as the Sabbath, and think it

hard that they should be obliged to observe Sunday also, so far as business is concerned. The point is that the ordinance of 1864 prohibits the opening of business places, not on Sunday, but 'on the Sabbath day.' It is argued that Sunday is not the Sabbath day, but that under the old Hebrew law Saturday was the Sabbath. It is a question for Biblical scholars as well as lawyers. In the law it is said there is no day known as the Sabbath. All the other Sunday laws refer to the day as 'Sunday,' or as 'the first day of the week, commonly known as Sunday.'"—*Review and Herald*.

Missionary.

ADVENT MOTTOES.

Waiting, Luke 12:36; working, Mark 13:34; warning, Eze. 3:17; waking, Cant. 5:2; watching, Mark 13:37.

WE are *waiting* for the coming of the Master we hold dear; We are longing just to greet him and to hail his drawing near;

For our loins are girt and ready, and our lamps are trimmed and bright;

We are waiting for the signal that will say he is in sight.

But we would not have him find us standing idle all the day,

So we learn to *work* while waiting, doing something by the way;

And we find that working for him is a toil so rarely sweet, That we almost wish for tarrying in the coming of his feet.

And we know that he has bidden us bring others to his love,

And we long to fill the mansions that are waiting us above; So while we work we dare not fail to *warn* each straying heart,

That in our Lord and in our home they too may have a part.

Sometimes we almost weary of our constant gaze on high, And our hearts grow dull, and hopeless of his speedy drawing nigh;

Then comes our need of *waking*; for each moment brings him near,

And the signal lights of heaven daily shine more bright and clear.

Thus we stand, with waking heart-look, till the night of life shall cease,

Watching for the golden day-dawn that shall herald light and peace;

When the dim earth-mists that sadden flee before the sunrise bright,

And our hearts are fully gladdened in our Saviour's glorious light! —Eva Travers.

Reformation in England.

THE treaty which put an end to hostilities between the French forces and those of the Reformers made no settlement of religious differences. During the war the Protestant ministers labored untiringly and without resistance to disseminate a knowledge of the truth throughout the kingdom. The firm hold which Popery once had upon the opinions and affections of the people was completely loosened, and when the force which upheld it was removed, this fabric which had stood for ages in Scotland fell to the ground. Its feeble and dismayed priests ceased of their own accord, from the celebration of its rites; and the reform service was peaceably set up wherever ministers could be found to perform it. All that remained for Parliament to do in church matters was to sanction the move that had been made, and to abolish Popery. "Never before, perhaps," says the historian, "was a more important meeting of the estates of the kingdom held in Scotland. The attendance was numerous beyond all precedent." Many of the lesser barons had ceased to claim the privilege of voting in this assembly. Among this class the Reformation had made great progress, and at this time they entered the assembly and were permitted to take their seats.

After the meeting was fully organized, a petition was presented by some of the most zealous of the Reformers, which, embracing the whole papal church in one sweeping anathema, offered to prove that, if the word of God and the example of the apostles and primitive church were taken as authority, there was not one lawful minister among the popish clergy. It denominated them thieves and murderers, rebels, traitors, and adulterers, and demanded that they should be pronounced unworthy of authority in the

church of God, and that they should be expelled forever from having a voice or vote in the great council of the nation; "which," it continued, "if ye do not, we forewarn you, in the fear of God, and by the assurance of his word, that ye leave a grievous yoke and a burden intolerable upon the church of God in this realm; so shall they be as thorns in your eyes, and pricks in your sides, whom afterward when ye would ye shall have no power to remove."

This petition, which, if not composed by Knox, received his sanction, also called for the restoration of the patrimony of the church, which it seems some of the Protestant nobles had unjustly appropriated to themselves, to its legitimate use,—“the support of the ministers, the restoration of godly learning, and the assistance of the poor.” This, according to Knox, was unpalatable doctrine to the nobles, who, waiving the practical part of the question, required the ministers to draw up a confession of their faith, or a brief summary of those doctrines which they considered wholesome and true, and necessary to be believed and received throughout the realm. This arduous task was accomplished by five ministers,—John Winrow, John Spotswood, John Douglass, John Row, and John Knox,—in four days. “They performed this work,” says the historian, “with the utmost diligence and care,” taking example from no church in the world, “but, laying God’s word before them, made reformation according thereunto.” The work was divided among them, and after each had accomplished his share, they met together and examined it with “great pains, much reading, and meditation, with earnest calling on the name of God.” When read in Parliament, all who had any objections to it, were called upon to state them, ample liberty being allowed them. After reading it repeatedly, a vote was taken, three persons only voting against it. The reason which they assigned for so doing was this, “*We will believe as our forefathers believe.*”

A few days later, three acts were passed by Parliament: the first abolished forever in that country the power and jurisdiction of the pope; the second repealed all statutes passed in favor of the Romish church; and the third forbade, under penalty, all persons from hearing or saying mass.

Knox, whose zeal flamed high at this time, seized upon the opportunity afforded by the sitting of Parliament to deliver a course of sermons on the prophecies of Haggai, in which he, himself says, that he was peculiarly “special and vehement,” the doctrine being appropriate to the times. S. N. H.

The Colonies.

THE REUNION.

THE second annual reunion, or anniversary, of the Melbourne Sabbath-school was held in Assembly Hall, Collins street, July 6, under the supervision of the superintendent, Bro. H. Scott. There was a good audience, some being present from Geelong, Ballarat, and Castlemaine.

The hall was tastefully decorated with mottoes and evergreens. The subject chosen for the occasion was the second coming of Christ, and mottoes appropriate to it had been selected. Over the desk was a beautifully illuminated motto, “The Lord himself shall descend from heaven with a shout, with the voice of the archangel,” with the Son of man coming in the clouds of heaven to reap the harvest of the earth for its central figure. Beneath it were the words, “The blessed hope,” in large, plain letters. On each side was a narrow, streamer-like motto, one, “Lo, this is our God,” the other, “Our God shall come.” Below these were two well-executed mottoes, “The coming of the Lord draweth nigh,” and, “Even so come, Lord Jesus.” Many other beautiful mottoes were arranged in pairs on opposite sides of the room, the pleasing effect being greatly enhanced by the variety displayed in the designs and the choice of material and coloring.

The exercises consisted of the yearly report of the school, a short address by Elder W. D. Curtis, two short Bible-readings on the second coming of the Lord, and “bringing in the sheaves,” interspersed

with recitations and music. The Bible-readings were questions and answers given by members of the school, the first by the intermediate and infant departments, and the second by the senior department. Each reading was followed by a recapitulation, in which the points brought out were briefly stated by different persons, and proof-texts given. Bringing in the sheaves was a pleasing feature of the entertainment. Fifteen class representatives brought the sheaves, the class donations, and presented them to the superintendent, each with an appropriate little speech. The singing was conducted by Bro. Walter Miller, who spared no pains to insure its excellence. The whole programme was rendered in a spirited manner, and though long was listened to with marked attention to the close, the congregation lingering after the benediction was pronounced to be repeatedly bidden “Good night” and invited to “Come again,” while the school sang, “Let your lights be trimmed and burning.”

Many who attended the reunion were very favorably impressed with regard to the truth. Some who were “almost persuaded” have fully decided to keep the Sabbath. In one instance the way was opened for Bible-readings to be held with a family that had read some on subjects connected with present truth. The lady, who has spent five years in the colony, remarked that in that time she had never been at any place where the Spirit of God seemed present in so marked a degree.

THE CHURCHES.

The church in Ballarat is not growing in numbers; yet its members are by no means losing ground. They feel that the truth is more and more precious, and rejoice in the plainness of the written word. A good degree of interest is taken in the Sabbath-school and the church services, and the missionary workers are not idle. The elder of the church has been canvassing for “Thoughts on Daniel and the Revelation,” and has received sixty-four orders. He hopes that the good seed of truth will find a lodgment in some honest hearts, and bring forth fruit that will appear in the kingdom of heaven.

The Lord is blessing the little company at Daylesford, and they are growing stronger in the truth. A good report comes from Trentham, where one more has commenced to keep the Sabbath.

At Castlemaine, Elder W. D. Curtis and the company associated with him are doing good pioneer work. They have held many Bible-readings with families and individuals, and have found some who are interested. Bro. Curtis is now about to commence a series of meetings in the Mechanics’ Institute.

Elder M. C. Israel has been in Adelaide, South Australia, nearly a month. The letters received from him have given a favorable account of the work there. Seven have been baptized, and have united with the church.

Brethren and sisters, remember in your prayers the churches, the lonely Sabbath-keepers, and the ministers and other laborers in the cause of God. “The fervent, effectual prayer of the righteous availeth much.” E. J. BURNHAM.

Melbourne, July 10.

A Stirring Appeal.

IN the last issue of the ECHO, mention was made of the strict Sunday law now before the Massachusetts Legislature, and of the fact that conscientious observers of the seventh-day Sabbath had failed to secure any concessions in their favor. But though the clauses of the bill favoring this class of citizens were lost, some of the leading and influential men of the State saw the justice of more liberal legislation when their attention was called to the subject, and advocated it strongly. In a late number of the Review, in an article on the “Progress of Sunday Legislation in Massachusetts,” Elder Haskell calls attention to these facts, and says that the churches

in America are years behind the providence of God in the work of warning the people, and getting the truth for this time before them. Then follow these earnest words, which are profitable for Sabbath-keepers the world over:—

“There appears to be an irresistible influence urging men on to carry forward measures which reason and forethought would condemn. We cannot believe that many who are in favor of rigorous measures understand the real bearing of the question. It shows very clearly that we have neglected our duty to warn these people. We are many years behind in this work, and we are about to reap the results of our neglect. There should be a hundred canvassers in the field where there is one to-day, and a hundred ministers and Bible workers where there is one, carrying the truth to the homes of the people, that they may understand why we protest against the enforcement of Sunday laws. Sometimes we are led to believe that nothing but imprisonment and torture will arouse our people. This will greatly reduce their numbers, but a few, like Gideon’s army, will be true to God, and to these he will give the victory.

“If it be true that we are upon the verge of the most important crisis the world has ever seen, the people should know it. God holds us responsible for giving them the light, and if we do not do this now, the work which might have been performed in comparative peace and prosperity will have to be done in days of darkness, and under the pressure of trial and persecution. Why are not those who have the light putting forth more earnest efforts to get that light before others? We see the end is near. The dark cloud of persecution is rising, not only in this State, but throughout this entire country, which has been the home of the exile, and the asylum of the oppressed for over a century. We see multitudes daily transgressing God’s law, and we know these souls cannot be saved in transgression. Yet why is it that we have more interest in our trades, and our farms, and our houses, tables, and dress, than in the souls of men and women whom we must meet face to face in the day of Judgment?

“Many will excuse themselves from labor on the plea of inability to work for others; but did God make us so incapable? Has not this inability been produced by our own inactivity? Has not God given us at least one talent to use, not for selfish gratification and convenience, but for him? It is true that comparatively few have had any realizing sense of their responsibility to God. The Lord is doing his work, and all heaven is astir. The Judge of all the earth is soon to arise and vindicate his insulted authority. The seal of God will soon be set upon the men who are true to the interests of God’s work, and are realizing the importance of the times in which we live, and upholding his holy law. May God help us to arouse and prepare for the coming storm.

“Now, as never before, those who have access to God through Christ have an important work before them. Now is the time to lay hold upon the arm of our strength. The prayer of David should be the prayer of pastors and laymen: ‘It is time for thee, Lord, to work; for they have made void thy law.’ Let the servants of the Lord weep between the porch and the altar, crying, ‘Spare thy people, O Lord, and give not thine heritage to reproach.’”

BE broad. You cannot afford to be a man of a single groove, ignorant of all else besides. Be narrow. You cannot do everything; and it is better to do one thing well than to do half a dozen things badly. Be shallow. There are depths of useless knowledge which it is not worth your while to sound. Be profound. When there is one thing which you must know thoroughly, cease not endeavor till you have sounded its remotest depths.—S. S. Times.

To what effect are people gathered into the churches if they are henceforth to make no progress, but are to remain to the end of life babes in spiritual things?

The Home Circle.

WORK.

Down and up, and up and down,
Over and over and over;
Turn in the little seed dry and brown,
Turn out the bright red clover.
Work; and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.

With hand on the spade and heart in the sky,
Dress the ground, and till it;
Turn in the little seed brown and dry,
Turn out the golden millet.
Work, and your house shall be duly fed;
Work, and rest shall be won;
I hold that a man had better be dead
Than alive when his work is done!

Down and up, and up and down,
On the hill-top, low in the valley,
Turn in the little seed dry and brown,
Turn out the rose and lily.
Work with a plan or without a plan,
And your ends they shall be shaped true;
Work, and learn at first hand, like a man,
The best way to know is to do!

Down and up till life shall close,
Ceasing not your praises;
Turn in the wild white winter snows,
Turn out the sweet spring daisies.
Work, and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.

—Alice Cary.

That Troublesome Boy.

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

"LANE has been making us trouble again. I dislike to tell you, but what can we do with him?"

Mrs. Houston stood by the gate, with the tears running down her cheeks, as her husband, after an absence of a day and a night, drove up to his house.

"What is it now?" he asked, alighting from his wagon, and going to his wife's side, with a dark, discouraged look settling down upon his face.

"Oh, that poor boy sold his watch that his grandfather gave him, to procure one of those little pocket revolvers that are so temptingly advertised in our papers. He became angry at his sisters this morning, and presently hearing him say in a loud voice, 'Take care there, or I will draw my seven-shooter on you,' I entered the room to find him standing on one of the chairs, brandishing a loaded revolver, and pointing it at the girls' heads. I commanded him as calmly as I could to go to his room; but the scene gave my nerves such a shock that I have been in a tremble ever since!"

"He obeyed you, did he not?"

"He refused to give up the weapon, but left the parlor for his room, saying that he had the best of this family now, and would bring them all to terms before he got through with this quarrel. I have been momentarily expecting that he would shoot himself, or some one of the family, and have listened for the report of the revolver till I am quite unnerved. I am thankful that you have come; but do not I entreat you, go near the desperate boy until his paroxysm of temper has had time to subside."

"We shall have to send him to the Reform School," said Mr. Houston decidedly. "His offenses heretofore have been grave enough to send him to a worse place. I will have lunch, and then immediately start for M—— on the twelve o'clock train. Oh, it is hard, it is humiliating beyond measure, to be obliged to acknowledge to the world that I have a son whose conduct is such as to bring him within the statutory provisions concerning commitments to the Reform School."

Mr. Houston returned from his mournful errand just in time for the six o'clock dinner. When he went to his room to make his toilet, his wife followed him. "What is the result of your journey?" she asked, as soon as they were alone.

Her husband looked so distressed that she began to tremble again; and when he attempted to reply,

it was some moments before he could command his voice, or find words to make himself intelligible.

"The superintendent of the school, a very pleasant, agreeable man, and a Christian, to whom I had confided, some time since, my anxiety in regard to Lane, listened to this new trouble with a grave sympathy which quite won my heart. When I had finished speaking, he said, 'Yes, Mr. Houston, you must have him sent here by all means. He needs the discipline of this institution. But before definite arrangements are made, I want to ask you one question. You say he has always been a hard case to manage; that you have tried every way to effect his reformation; that love, fear, and force have all been employed in the premises; and that you have even tried to hire him to alter his behaviour, paying him a certain sum of money per day so long as he should commit no misdeed; but all these measures have failed. Now I want to know whether you have tried praying with him?'"

"No," said I, very much taken by surprise. "I have never thought of doing that."

"Well," said the superintendent, "you must go home and pray with him. I don't feel as if I could receive him here, or have anything to do with the case, until the power of prayer at his home, and that in his presence, has been tried."

"I cannot pray before my family," I said.

"What! you a church-member, and do not have family prayer?" he replied.

"No, sir," was my answer, very deeply humiliated by the confession.

"Go home and set up a family altar to-night," he said.

"I cannot," I pleaded. "I have not the courage to broach the matter, even to my wife. We never speak upon the subject of religion."

"It is high time you take up this cross, if a cross it is," he urged. "How can you expect that son to submit his will to yours when you do not submit your will to the Master? To-night, at nine o'clock, call your family together, read a chapter from the word of God, and lead in prayer. At that time my wife and I will go into our closets and pray for you all, especially for Lane. Let us now take the Lord Jesus into our council."

"I came away upon that. But what am I to do about it? I don't know. I can never pray aloud in the presence of my family."

"Dear husband," replied Mrs. Houston, sobbing, "I have been thinking for a long time that we are shirking our duty in this direction. Do not have any more misgivings about it; do not hesitate another moment. I will arrange everything this evening—never fear. The Lord will pardon us, let us hope, and give us strength when the hour arrives."

"Has Lane been down-stairs since?" asked the father, himself moved to tears.

"No; and he has had nothing to eat, and no one has spoken to him since breakfast."

"What if he should start to go down town to spend the evening?"

"I have a plan which I think will keep him at home to-night."

On his way down-stairs, Mr. Houston went to his son's door and called in a pleasant voice, "Come, my son, dinner is waiting." Lane quickly opened the door, with his hair freshly brushed, and neatly attired. He had dressed for dinner, although expecting, should he try the door, he would find it still locked upon the outside, and not doubting that he was to be again put upon a protracted diet of bread and water.

He came down-stairs, wondering on the way if it were possible that his father, in this controversy, had espoused his cause against his mother; or whether, as it seemed most likely to him, the possession of the vicious little fire-arm had indeed brought them all to "terms."

Lane was given to stealing out of the house in the evenings, and frequenting questionable resorts in company with boys who were nearly as wayward as himself; but to-night Mrs. Houston forestalled any such course by saying, as soon as dinner was over, "I wish, children, you would make two or

three panfuls of pop-corn balls, to carry to the charity festival to-morrow. The materials are all ready, and, Lane, you must superintend the popping of the corn, and the preparation of the molasses and sugar."

This was one of the lad's favorite pastimes, and he went about the business in hand with alacrity, his brothers and sisters obeying his many orders, glad to have this new outbreak blow over without developing into a regular warfare between him and his father.

When eight and a half o'clock came, Mrs. Houston was called out into the kitchen to see the result of the evening's labors.

"Thank you, my good children," she said. "They are as nice, and white, and round, as any that could be made by the confectioners themselves. Now wash up, so as to be in the parlor when the clock strikes nine; there is something else pleasant in store for you."

The young people obeyed, wondering and eager. At nine o'clock, precisely, their mother folded up the day's newspapers, put them in the large wall-pocket, and brought a Bible and placed it upon the reading-table.

Mr. Houston's voice trembled a little as he said, "It has been brought very forcibly to my mind to-day, that I have been shamefully neglecting my duty and the highest welfare of you, my children, in not joining with you in the study of this blessed word, and in family prayer. To-night we will begin a different course, and see whether we shall not all be made happier and better by following it." He now read a chapter, and then knelt down. His wife and children followed his example, all except Lane. He sat bolt upright, with a stern, pale face, and perturbed air, now and then casting quick glances toward the door, as if meditating an escape.

The poor father at first could find no words to express his conflicting thoughts, and deep, prayerful desires; but as he called to mind his friends, the superintendent and his wife, on their knees in prayer for him at that very moment, his stammering tongue was unloosed, and his unburdened soul found wonderful freedom at the throne of grace. As he was closing a most tender and pathetic appeal in behalf of his erring son, and that all might submit their rebellious wills to Christ's loving sovereignty, Lane arose from his chair, crossed the room, and, kneeling by his father's side, threw his arm around his father's neck, sobbing, "Pray on, father! pray on! I have tried to ask God to cleanse my wicked heart; but I could not seem to reach him by myself. I know he will hear me now, when you are willing to pray with me."

Lane was completely subdued. The leaven of repentance and faith toward God had worked entire reformation and healing. He stepped up to the table, and laid the loaded revolver upon it near his father's side. "It is I who have been brought to terms," he said. "I don't think you will have any more trouble with Lane. Forgive, oh, forgive me, my father and mother, and brothers and sisters, as I hope for the forgiveness of Jesus Christ!"—*American Tract Society.*

Speak Pleasantly.

THE habit of speaking in pleasant tones to the sensitive hearts within our care, is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning preparing for company to dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block houses, and churches. He was continually coming to me, asking questions and requiring assistance. After a little time I noticed he had left his play, and was under the table, sobbing as though his heart would break.

I said to him, "Georgie dear, what is the matter?"
No reply.

When I repeated the question, the answer came between broken sobs, "You didn't speak pleasant to me."

"Well," said I, "don't cry; come and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since that time, and I have forgotten, all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again; but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind, and loving. If we would gain respect and esteem from our children, we must also speak to them in a kind and courteous manner. As we teach, so they will learn.—*Sabbath Recorder*.

True Beauty.

THERE are so many kinds of beauty after which one may strive that we are bewildered by the bare attempt to number them. There is beauty of manhood, of utterance, of achievement, of reputation, of character, any one of which outweighs beauty of person, even in the scales of society, to say nothing of celestial values. Cultivate most the kind that lasts longest. The beautiful face with nothing back of it lacks the "staying qualities" that are necessary to those who would be winners in the race of life. It is not the first mile-post, but the last, that tells the story; not the outward-bound steed, but the one on the "home stretch," that we note as victor. The loom of life turns out many fabrics. Is the beauty that you seek the gossamer of a day, or the royal purple of a century? Beauty of manner, tender considerateness, reverence, and equipoise of manner, will make it impossible for you ever to be desolate, and will insure your always being loved. No physical defect, however irremediable, bars you from this choicest of all exterior attractions.

Beauty of utterance has a fadeless charm; it opens all hearts whose key it is worth while to wish for, and makes those once obscure the favorites of fortune, the heroes of society, the peers of kings. Burns was a highland peasant, but the magic of his song made him the idol of a nation; and winsomeness of speech will always win, whether upon the world's great stage or in the sheltered home life.

Beauty of achievement, whether in overcoming a hasty temper or a habit of exaggeration, in exploring a continent with Stanley or guiding well the ship of state with Gladstone, is always fascinating, and, whether known in a circle large as the equator or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one always loves them.

Beauty of reputation is a mantle of spotless ermine in which if you are but enwrapped you shall receive the homage of those about you, as real, as ready, and as spontaneous as any ever paid to personal beauty in its most entrancing hour. Some sort of reputation you must have, whether you will or not. In school, in church, at home, and in society you carry ever with you the wings of a good, or the ball and chain of a bad reputation. Resolve to make it beautiful, clear, shining, gracious. This is within your power, though the color of your eyes and hair is not. But reputation, after all, is but the shadow cast by character; and beauty, in this best and highest sense, commands all forces worth having, in all worlds. Every form of attractiveness confesses the primacy of this. Beauty of character includes every good of which a human heart can know, and makes the woman who possesses it a princess in Israel, whose home is everybody's heart, and whose heaven is everywhere. The dullest eyes may reflect this beauty; the palest cheek bloom with it; the most unclassic lips may be enwreathed with its smile of

ineffable good-will and heavenly joy. For beauty of character comes only from loving obedience to every known law of God in nature and in grace. Lovingly to learn and dutifully to obey these laws of our beneficent Father is to live. Anything less is but to vegetate.

"Let us keep our heavenly Father in the midst;" let us be beautiful, for we were meant to be; let us not only desire but determine to be winners; but most of all let us remember, with each tick of the brain in a thought, and of faith in a prayer, that "the King's daughter must be all glorious within."—*Miss Frances E. Willard, in "How to Win."*

Health and Temperance.

Tobacco Poison.

EVIDENCES are abundant that tobacco is one of the most deadly poisons known. Facts easy of demonstration prove this most conclusively. One quid of tobacco, such as is generally taken into the mouth, or the amount of tobacco used at one time in a pipe, placed in a snake's mouth, would produce death as quickly as to sever its head from the body. A leaf of tobacco placed in the arm pits of one unaccustomed to use it, will cause nausea and vomiting. A person who is accustomed to the use of tobacco, wrapped in a wet sheet, with sufficient covering to induce perspiration, within half an hour will eliminate from the body enough poison to kill in ten minutes a snake enveloped in the same sheet. Many an infant, sleeping with a tobacco-using parent, has slept the sleep that knows no waking in this life. Many a woman has become an invalid by sleeping with a tobacco-using husband, and the death has been attributed to other causes, often to a mysterious Providence. An eminent physician once passing a house surrounded by every evidence of wealth and refinement, said as follows: "I have a patient in there, an idolized wife, who is dying and beyond all help, and none of them know what is the matter with her, and still her husband has killed her. I mean just this, her husband is literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called, to kill her." At an establishment where they treat patients for the cure of the tobacco habit, one who had long been accustomed to the use of the filthy weed was washed as clean as soap and water can make him, and upon allowing flies to light upon the body, they were killed in just five minutes. There was poison enough in the perspiration of the man to kill flies when they came in contact with it.

S. N. H.

Hair Doctoring.

A FASHIONABLE modiste gave a reporter some points on women doctoring their hair to obtain certain effects in color. She said:—

"Women are blessed with such luxuriant hirsute adornments that they rarely become bald. If they did not attempt to doctor their hair, it would never fall out, unless some scalp disease caused it. In nearly every hair store you visit will be found a hair lotion specially prepared to do something wonderful either in the way of producing extraordinary growth, or changing the color from a sandy to a golden, or as desired. Women have a fondness for experimenting with their hair, and cannot resist the temptation to try all the nostrums offered.

"I have seen many a beautiful head of hair ruined by applications of lotions. I know a young married lady who moves in the highest circles. She had long, wavy, blonde hair, the envy of nine-tenths of her friends. She concluded that she wanted it a shade lighter—some one had told her that it would add to its beauty. She began by using borax and a lot of prepared stuff, guaranteed by each person who sold it to do its work effectually and without harm. Her hair is now an ugly shade of sorrel, and

completely dead. It is also much thinner, and will all come out, I think, in a few years. Her case is but one of many.

"If women would only take into consideration the fact that health, as a rule, gives vitality to the hair, they would not use so many ineffectual remedies. It is enough to have a race of bald-headed men—may the females be spared."—*New York Mail and Express*.

Why He Reformed.

THERE was a drunkard in an Arkansas town who became a sober man through a kind Providence granting him what Burns longed for,—

"Oh, wad some power the giftie gie us,
To see oursel's as ithers see us!"

One day several acquaintances, on asking him to drink, were surprised to hear him say, "You must excuse me, gentlemen, for I can't drink anything." To their question, "What is the matter with you," he said,

"I'll tell you. The other day I met a party of friends. When I left them, I was about half drunk. I would not have stopped at this, but my friends had to hurry away to catch a train. To a man of my temperament, to be half drunk is a miserable condition; for the desire for more is so strong that he forgets his self-respect in his efforts to get more to drink. Failing at the saloons, I remembered that there was a half-pint of whisky at home, which had been purchased for medical purposes. Just before reaching the gate, I heard voices in the garden, and looking over the fence, I saw my little son and daughter playing.

"Now, you be ma," said the boy, "and I'll be pa. Now, you sit here and I'll come home drunk. Wait, now, till I find my bottle."

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and, entering the play-house, nodded idiotically at the little girl, and sat down without saying anything. Then the girl looked up from her work and said,

"James, why will you do this way?"

"Whizzer way?" he replied.

"Getting drunk."

"Who's drunk?"

"You are, an' you promised when the baby died that you wouldn't drink any more. The children are almost ragged, an' we haven't anything to eat hardly, but you still throw your money away. Don't you know you are breaking my heart?"

"I hurried away. The acting was too life-like. I could think of nothing all day but those children playing in the garden, and I vowed I would not take another drink, and I will not."—*Arkansas Traveller*.

In this city the other day a boy of sixteen attempted his life through insanity caused by excessive smoking of cigarettes. The empyreumatic oil had gone to the brain, producing partial paralysis and insanity. The lesson of this incident ought not to be lost upon the individual, if a parent, to keep the boy from the cigarette, if a boy himself, to let the cigarette alone.—*Christian at Work, New York*.

We have a great horror of arsenic, and fifty other things; the fact is, all these things are a mere bagatelle in relation to the most direct, absolute, immediate, and certain poisonings which are caused by alcohol. There are more men killed—so far as I know English statistics—more men poisoned by alcohol, than are poisoned by all other poisons put together.—*James Edmunds, M. D., London, England*.

HUNDREDS of boys, says the *Scientific American*, apply for enlistment in the United States Navy, but are rejected because they cannot pass the physical examination. The first question is, "Do you smoke?" The invariable response is, "No, sir;" but the tell-tale discoloration of the fingers at once tells the truth.

Bible Student.

Synopsis of the Present Truth.—No. 8.



THE FEET OF IRON AND CLAY.

HAVING shown that the legs of iron of Dan. 2 and the little horn of chap. 7 symbolized Rome, the fourth great empire of the world, and having traced that power down to the commencement of the Christian era, it only remains that we notice some further specifications of the prophecy which have their application since that time.

Said the prophet: "And the fourth kingdom shall be strong as iron; . . . and as iron that breaketh in pieces and subdueth all these, shall it break in pieces and bruise." Dan. 2:40. This is a fit emblem only of the Roman power, "the invincible fortitude, hardness, and force of which," says Scott, "perhaps were never equalled. By wars and conquests, the Romans bore down all opposition, and reduced almost every kingdom or state in the known world into some kind or degree of dependence."

But the prophet continues: "And whereas thou sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken."



"The kingdom shall be divided." In considering this item of the prophecy, we are brought once more to the symbols of the seventh chapter, in which the fourth kingdom is represented by a great and nameless beast,

dreadful and terrible and strong exceedingly, which had great iron teeth, which devoured and break in pieces, and stamped the residue with its feet; and it had ten horns. Verse 7. The ten horns are declared plainly in verse 24 to be ten kings which should arise out of this kingdom. Here we have the same divided state of the empire as is signified by the ten toes of the image. This is now the subject of our consideration: Did ten kingdoms arise out of the Roman empire, as contemplated by the prophecy? We answer, Yes; and cite the reader for proof to the records of history:—

It is well known that Rome fell beneath an overwhelming irruption of barbarians from the north. They were fierce and warlike tribes, given to rapine and plunder. The wealth of the provinces of the south presented an alluring bait for their avarice; and the effeminacy of the people, brought on by a long course of corruption and luxury, rendered them an easy prey to the unimpaired valor of these barbarous tribes. Being given to pillage, and led on from place to place by the hope of spoil and the love of plunder, and warring frequently upon each other, it is difficult to assign them at first, for any considerable period, a fixed location. However, between the years 350 which is marked by the establishment of the great Gothic kingdom, and 483, when the Roman empire was in its last stages of decline, they had appropriated to themselves the territory of Europe; and from them have descended the people that at present inhabit it. But the nations engaged in this work of invasion and subversion were ten, according to the prophecy, and are enumerated by Machiaval, Bishop Lloyd, and Dr. Hales, as follows:—

1. The Huns; 2. The Ostrogoths; 3. The Visigoths; 4. The Franks; 5. The Vandals; 6. The Suevi; 7. The Burgundians; 8. The Heruli and Rugii, or Thuringi; 9. The Anglo-Saxons; and 10. The Lombards. 2

Concerning these kingdoms, Scott remarks: "They are indeed reckoned up in different ways by different writers, according to the date assigned to their enumeration; but in general it is clear that they were nearly the same with the principal kingdoms in Europe at this day; excepting some of the more northern regions, and those possessed by the Turks. It is, however, certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

The question may arise in some mind how it happens, since Rome conquered the world, that the ten horns are confined to Europe, and embrace none of their conquests in Africa or Asia. The following, from Dr. Nelson, will clear this part of the subject of all difficulty:—

"The learned of the earth have praised one of their own number, for one particular trait of character

1. Litch's Prophetic Exposition, vol. 1, p. 82.
2. For testimony in regard to the rise of these nations, and their inroads into the Roman empire, the reader is referred to the Encyclopedia Americana, Gibbon's Decline and Fall of the Roman Empire, and other histories.

belonging to him, in full measure. They have said that Sir Isaac Newton would not indulge in wild speculations and vain conjecture. It is stated that in all his astronomical and philosophical researches, every doctrine which he advanced was built on fact, and that further than this he would not proceed. He seems to have preserved this feature of his mind while writing on prophecy. I never understood one fact concerning the ten horns of the fourth beast, until I read and closely noticed a passage of this philosopher's writing concerning that beast. I knew that the Roman empire was divided, and that ten kingdoms had existed in Europe as fragments, or horns of that beast; but I did not know why eastern countries over which the Roman scepter had extended, were not included. I knew that in Europe, for twelve hundred years, ten horns had been visible; but if Asia should be taken into the reckoning, the number of horns must be extended. The astronomer saw clearly enough why the kingdoms of Europe alone were to constitute the body and the horns of the beast. His words we will transcribe, for the sake of those who may wish to understand plainly this interesting part of history.

"All the four beasts are still alive, though the dominion of the three first be taken away. This corresponds with the declaration of the twelfth verse that although their dominion was gone, they had their lives prolonged for a season and a time. The nations of Chaldea and Assyria are still the first beast; those of Media and Persia are still the second beast; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side of Greece, we are to look for all the four heads of the third beast among the nations on this side of the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece, and therefore, at the breaking of the Greek empire into four kingdoms, we include no part of the Chaldeans, Medes, and Persians in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third."—Sir Isaac Newton.

"This is as plain as the astronomer's doctrine of gravitation. I pity the man who does not read; and I pity the man who hastily reads his Bible, but is too ignorant to enjoy the wonderful picture so plainly delineated in these few verses."—Cause and Cure of Infidelity, Am. Tract Society's Edition, p. 365.

This part of the prophecy completes the image. From the starting point given us by the prophet, we have come down past the head of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, until by these last revolutions the weakened state of the empire as set forth by the clay of the feet, and its division as signified by the toes, were fully accomplished; and the image stands complete before us. The words of the prophet now come home with stirring power: "In the days of these kings shall the God of heaven set up a kingdom." The next event in this chain of prophecy is the crushing blow of the Stone cut out without hand, which descends upon the feet of this great image of earthly kingdoms, and dashes it in pieces. Like a statue in solemn anticipation of its doom, it has been for long years awaiting this event. We are persuaded that this is not far in the future.

U. S.

The Two Evenings.

THAT the Bible recognizes two evenings is clearly shown from two or three passages. In the margin of Ex. 12:6 we read the following language: "Between the two evenings." The Passover was to be slain during this time. How could this be if the Bible recognized only one evening, as some affirm?

But the most striking example is found in Matt. 14:15-23. In verse 15 we read: "And when it

was evening, his disciples came to him, saying, This is a desert place; . . . send the multitude away, that they may go into the villages, and buy themselves victuals." We then learn that Jesus took the five loaves and two fishes which they had with them, and divided them among the people, and they all ate and were filled. He then sent the multitude away, and in verse 23 we read: "And when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come [of the same day], he was there alone." Here, two evenings are plainly recognized, and it is also plain that one began much later than the other; hence we conclude that this last evening must have been the true evening, which ever began at sunset and marked the beginning of the next day. See Gen. 1; Lev. 23:32; 22:6, 7; Josh. 8:29; Mark 1:32.

In regard to the first evening the Bible does not tell us just when it began; but according to history it commenced about three o'clock. See Bible Dictionary, art. Evening.—*Sel.*

Those who claim that Christ abrogated God's law, and proclaimed one of his own, which they assert to be the one we are now under, are placed in a serious dilemma to explain the nature of Christ's work as our Advocate. It is evident that, in general terms, the province of an advocate is to plead the cause of an offender before the offended lawgiver. He is supposed to take an interest in securing exemption from punishment for the offender. Now if Christ is the author of the law now binding upon mankind, how can he be our Advocate? It would be greatly lowering the dignity of a lawgiver to be found pleading that one who had violated his law might be pardoned for that transgression. With whom could he plead for such an extension of mercy? He would be placed under the necessity of pleading with himself and against his own law. How much more sensible to accept the statement of the prophet, "The Lord is our lawgiver" (Isa. 33:22); and of James, "There is one lawgiver." Chap. 4:12. This leaves the work of Christ as our Advocate clearly defined, and free from the embarrassing relations caused by the position before referred to.—*Gospel Sickle.*

News Summary.

Secular.

The amount of whisky manufactured daily in the United States is 301,736 gallons.

The Mayor of New York City is enforcing the Sunday liquor law with great severity.

Since 1873, the number of slaves in Brazil has been reduced from 1,530,000 to 700,000.

During the month of April, the public debt of the United States was reduced nearly £4,000,000.

The Russians are said to be extending the Merv railway to Punj-deh, 130 miles north of Herat.

It is said that in Cairo, Egypt, there are now 400 liquor saloons where a few years ago there was not one.

The cost of the best modern siege guns is £19,400, and the expense of shooting one of them once is £180.

In one of the seven Courts of Appeal in Paris, 330 divorces were authorized in a single day in last December.

A serious cave-in has occurred on the Panama Canal, filling the cut solidly for a long distance with earth and rock.

On July 4 the Queen performed the ceremony of laying the foundation stone of the Imperial Institute at South Kensington.

On the 7th of July a very destructive fire raged in Quebec. Immense quantities of munitions of war and various stores were burned.

A new absorbent called cofferdam, capable of holding from twelve to fourteen times its own weight of water, has been prepared from coconut fibre.

New York City spent £2,465,000 last year in maintaining charitable and reformatory institutions. Of this great outlay, 75 per cent. was due to intoxicating drinks.

According to report, Russia has expressed a willingness to remit the Turkish war indemnity in return for the cession of territory in Asia Minor.

The Centennial Exhibition now open in Adelaide, South Australia, contains many fine exhibits, and is attracting large numbers of visitors.

A serious colliery disaster occurred at Nanaimo, Vancouver Island, on May 3, by which 189 men met a terrible death. Of these, 82 were Chinese laborers.

Pleuro-pneumonia has broken out among the cattle of New York, and the Dairy Commission are making a wholesale slaughter to prevent the disease from spreading.

It is said that the United States Government will take steps to secure an effective representation of that country at the Centennial Exhibition to be held in Melbourne next year.

A landslip in Switzerland recently buried several houses, killing ten persons, and seriously injuring many more. Entire herds of cattle were swept away, and a lake 25 feet deep was formed.

A large soap factory has just been established on the site of ancient Shechem; and the people, who at first used the soap as food, are learning its value for the promotion of personal cleanliness.

A late telegram states that an American company has been organized for the purpose of opening a channel from ocean to ocean by constructing a canal from the Nicaraguan Lakes to the Pacific.

A general strike of the operatives in the mills of Bolton, Lancashire, England, terminated in a riot on July 2. The police were unable to quell the disturbance, and the military were called out.

Although Bismarck secured a majority in the Reichstag in favor of his army bill, the official returns of the German elections show that the popular vote was against the Government, by a majority of 293,000.

Prince Ferdinand of Saxe Coburg Gotha, a cousin of the late Prince Albert, and a grandson of King Louis Philippe of France, has received the doubtful honor of a call to the throne of much-agitated Bulgaria.

The money invested in electric lights in the United States is little less than £20,000,000. There are 650 local electrical lighting companies in the country, and 125,000 voltaic arc lights and 650,000 incandescent lights are in use every night.

During a class for military instruction in a Hungarian town near Buda-Pesth on July 6, some experiments in explosives were being conducted, when a disastrous dynamite explosion took place, killing 27 men and seriously injuring fully 30 more.

The Syracuse University, of Syracuse, New York, is to come in possession of the valuable library of Leopold von Ranke, the great German historian, through the liberality of an unknown donor. The library consists of between 40,000 and 50,000 bound volumes, and about 70,000 manuscripts, pamphlets, and unbound volumes.

The Catholics of Melbourne recently presented a handsome gold monstrance set with rubies, a cope ornamented with gold lace and embroidery and having a clasp of colonial gold set with emeralds and garnets, and an elegant silver chandelier set with brilliants, to one of the Redemptorist fathers for the convent in Waratah, N. S. W.

A railway bridge is to be built from New York to Long Island, having Bedloe Island for its center pier. The length of the bridge will be 3¼ miles; height above the water 150 feet; number of pounds of steel to be used, 12,000,000. The bridge will be wide enough for a double track; large sized engines can be used, and trains run at the rate of 40 miles an hour.

At latest news the anti-tithe agitation in Wales still continued. Many of the people are members of dissenting churches, and are unwilling to be taxed for the support of the State Church, with which they have no sympathy. The whole country is in an excited state, and in some cases riots have occurred. In one of the rural districts, a mob of 1,500 persons drove off a posse of 110 policemen.

When the new British ship of war Victoria was launched, Sir William Armstrong showed the progress that has been made in this class of vessels in the past few years by comparing the new vessel with Lord Nelson's flagship, the Victory. The Victory could make 13 knots an hour, and had a crew of 850 men; her heaviest shot was 68 pounds, and her whole broadside weighed 1,150 pounds, discharged by 325 pounds of powder. The Victoria is an iron steamer making 17 knots; her heaviest shot is 1,850 pounds, and her broadside 4,750, discharged by 3,000 pounds of powder; and she carries 990 men, including engineers and stokers.

Religious.

An English traveller has recently distributed nearly 60,000 Bibles in Siberia.

France has secured a treaty with Corea by which French missionaries are granted special privileges.

In a single State in America—Tennessee—there are said to be 25 Mormon women at work as missionaries.

A well-known soprano singer of Pittsburg, Pennsylvania, whose mind had been unsettled by Spiritualism, recently committed suicide.

The largest Lutheran parishes in the world are in Central Russia. One of them includes 300 villages, with a population of 35,000 souls.

The concessions which Bismarck has made to Catholicism have stimulated the Protestants of Germany to increased activity in propagating their faith, and they are raising large sums of money throughout the empire for this purpose.

Since the ultra Roman Catholic party have regained power in Belgium, there has been a growing disgust among the people with both the Church of Rome and the infidel party; but the work of the Evangelical Society is going forward.

According to recent official statistics, in Madras, India, there is one criminal for every 440 Hindus, one for every 728 Mussulmen, and but one for every 2,506 native Christians. This is good evidence that Christianity makes men better citizens.

An anti-medium bill was introduced into the Pennsylvania Legislature at its last session. It provides for the punishment, by fine or imprisonment, of any person who for gain shall pretend to receive communications from the spirit of any deceased person to or for any living person.

Dr. McGlynn, the priest whose course for some months past has been creating so much excitement in Catholic circles in New York, still refuses to obey the pope's summons to Rome. In his published defense he says: "I deny the right of bishop, propaganda, or pope to punish me for my actions as a man and a citizen in the late-municipal canvass or in other political movements, unless they can clearly show that these opinions are contrary to the teachings of the Christian religion."

Publishers' Department.

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COMING CONFLICT.

BY W. H. LITTLEJOHN.

This work presents to the mind of the reader the leading religious question of America, and one that is at the present time attracting attention in all parts of the world. It shows the tendency of that Government to form a State religion and become a persecuting power. It will interest and instruct all. 383 pp. Price, 4s.

Bible Echo and Signs of the Times.

Melbourne, Australia, August, 1887.

THE meetings in Castlemaine, conducted by Bro. W. D. Curtis, have opened favorably, the interest and attendance being excellent.

A LATE letter from New Zealand states that Bro. Daniells has given two addresses before the Orangemen of Auckland, the first of which was listened to by about seven hundred persons. Hundreds of these had never heard Bro. Daniells, but had heard bad reports about the doctrine he was preaching, and much prejudice was removed. The subject was "Rome." It was treated from a Bible standpoint, with, of course, plenty of good, live facts, such as the people appreciate.

THE publishing work in Oakland, California, has increased to such an extent that at the late meeting of the Publishing Association it was decided to erect a three-story building with basement, 60x70 feet, connecting it with the present buildings. The office has done a good business the past year, the net profits amounting to about £2,300. They have printed and bound 20,000 copies of that excellent work, *Great Controversy*, vol. 4, by Mrs. E. G. White, which has now reached its ninth edition.

A FEW weeks ago, Dr. Carr, the newly appointed Roman Catholic Archbishop of Melbourne, arrived from the old world, and was accorded a reception that was little less than an ovation. In the address that was presented him on this occasion by the clergy of the Melbourne diocese, a protest was made against taxing Catholics "to support a State system of instruction, in which, being condemned by the church and opposed to conscience, they cannot participate." In reply, Dr. Carr said that no efforts on his part "would be lacking to bring about such a change in the law as would meet the requirements of their reasonable and righteous demands." The Archbishop has been as active as he is prominent in Catholic social circles; and his repeated public utterances on the subject give full assurance that he intends to keep his promise.

THE new hymn books are now on sale at this office. Everybody likes them. The hymns and tunes are good and in great variety, and the binding and style of execution excellent. The prices are as follows:—

| | S. | D. |
|---------------------------------|----|----|
| Library (without music) | 4 | 6 |
| Morocco " " | 6 | 9 |
| Library (with music) | 8 | 0 |
| Russia " " | 8 | 6 |
| Turkey Morocco (with music) ... | 10 | 0 |
| Calif " " | 11 | 0 |
| Levant R. C. " " | 12 | 6 |

AT latest advices, a stringent Sunday law was before the Illinois Legislature, and likely to become a law. Its provisions are particularly severe on Sabbatarian tradesmen.

THE Pacific Press has issued a series of twelve tracts of from eight to sixteen pages, made up from articles published in the *American Sentinel*, which are well calculated to do good service in the Sabbath vs. Sunday campaign in California.

QUITE a sensation has been produced by Lord Randolph Churchill's speech at Wolverhampton on the British army and navy. He represents the army as by no means well armed and equipped, and the navy as formidable chiefly because it has not been tested; and yet these two branches of the service cost Great Britain about £31,000,000 annually. Perhaps it is this timely and thorough *exposé* that has led the Admiralty department to ask for £800,000 less than was considered necessary last year.

The Truth in England.

THE Sabbath reform as connected with the prophecy of the second coming of Christ, brought to view in Rev. 14:9-12, began in England about nine years ago. The Sabbath question is one with which the English people are not wholly unacquainted. It was about two hundred and twenty-four years ago that English Sabbath-keepers carried the truth of the Sabbath from England to America, and within the memory of some now living there were a number of Sabbatarian churches in England, and still further back the Seventh-day Baptists, as they are called, were numerous. In fact, it is known that throughout Asia and Europe, there have been adherents of the Bible Sabbath since the days of the apostles, so that at no time has the light of truth been entirely extinguished.

It is an acknowledged fact that the seventh day was anciently, and is now, the only Sabbath of the Bible, and those who have had their attention called to this fact and given the matter study, must conclude that the Sunday institution is not of divine origin. It was brought into the church, as one writer says, as a matter of expediency, that being the day celebrated by the heathen in their worship of the sun, and of course the observance of that day in preference to the true Sabbath would render Christianity less unpopular in the eyes of paganism. A backslidden church did not long hesitate to take such steps as would secure the favor of heathenism with which it was surrounded, and hence this institution was admitted, with the worship of the Virgin Mary, and other ceremonies similar to the pagan rites.

The early reformers, coming from the bosom of the Catholic Church, brought with them many relics of the Papacy, and that this was the case is not surprising; but that they should be perpetuated in the creeds of Christendom, notwithstanding the testimony of the Scriptures to the contrary, is certainly inexcusable when so great light is shining upon Bible truths as at the present time.

The work in England has been steadily progressing, until companies of Sabbath-keepers have been raised up in many places, and quite a large edition of a paper called *Present Truth* is published at Great Grimsby. We have been contemplating moving from Grimsby to London, and in a few weeks, or months at least, it is hoped that the journal will be published from a London house. Then we shall be better prepared to clasp hands with the colonies, not only in Australia, but in India and Africa, and other portions of the British dominions. Already we have located a few Bible-workers in the city of London, and we look forward to the time when we shall see many in this great city observing the seventh day, and looking for the coming of Christ. It may be just to say that at the present time there is a Seventh-day Baptist Church in London, under the charge of William Mead Jones, but their numbers are few and the church cannot be said to be in a very prosperous condition.

We shall be glad to give the readers of the BIBLE ECHO, from time to time, an account of the prosperity of the cause in England, as well as in different parts of the Continent.

S. N. H.

Ballarat and Adelaide.

ON my way to Adelaide, visited Ballarat and spent four days with the brethren. Held five meetings, and presented subjects to encourage in regard to duty and faithfulness in the Christian warfare. The services were well attended. The company are of good courage, and are doing what they can to shed rays of light on the coming of the Lord and kindred subjects, that those who will walk in the light may be prepared to have a seat at the marriage supper of the Lamb.

The church in Adelaide was brought out by Elder Corliss, who, previous to leaving for America, spent about three months here, holding meetings in two of the suburbs, Norwood and Stepney. A Sabbath-school

was organized, and at the close of his stay here, November 27, 1886, a church was organized, consisting of about thirty-five members, also a tract and missionary society of about half that number. Through holding Bible-readings and social meetings, an interest has been kept up in the church, and the truths of the third angel's message have been brought before others, so that seven more have been added to their number since I came, by baptism, and two others are awaiting baptism, making nine in all. There are several others who keep the Sabbath and attend the meetings.

The first regular quarterly meeting was held July 2, when the ordinances were administered for the first time in the church. The elder was ordained. Nearly all the members were present and participated in all the services, and pronounced it one of the best meetings they ever attended.

It has been decided to commence a course of lectures on present truth in North Adelaide, commencing Sunday, July 17, where we hope to extend the work and reap a harvest of souls.

We believe it was in the providence of God that the work was commenced when it was here, and that his care has been over it; and now we ask for the prayers of his people that the knowledge of the truth may be extended by the present effort, and that many more shall be added to the number, of such as shall be saved.

Adelaide, July 15, 1887.

M. C. ISRAEL.

New Zealand.

SINCE my last report, I have visited the church at Kaeo. Although there have been no additions since my visit in the spring, the brethren and sisters are firm in the truth and of good courage in the Lord. They are doing the best they can to get the truth before the people living in that part of the island. In response to letters to persons to whom they have been sending the BIBLE ECHO some time, they have received some encouraging answers. While there are some who are not interested in the truths advocated in the ECHO, there are others who are, who have sent a year's subscription for the paper. Let us be of good courage in the circulation of this dear paper. It bears the precious truths of God for this day, and it will do a good work in time.

On account of bad weather and roads, we could not hold evening meetings to any advantage. All seemed hungry for the truths presented. Father Hare came to Auckland with me to spend a few weeks visiting the new Sabbath-keepers, and to help me in public work; but to our sorrow he was taken ill in a few days after his arrival, and remained so till he returned home.

The work in Auckland is still onward. Although the church building is not quite finished, we have been using it three weeks. We hope to finish it this week. I expect to begin a series of meetings in it in a week or two. Several have begun to keep the Sabbath since the tent was taken down, and others are interested.

Since my last report, one of the ministers has published a little pamphlet on the Sabbath question. As usual, it sadly devours other positions taken heretofore. Notwithstanding all the opposition, we were never of better courage. Our faith in this work was never stronger. Of course we shall have opposition and apostasies. Moses, Nehemiah, and our blessed Saviour had them to deal with; and can we hope to get along without the same experience? On the contrary, we must expect more as we near the end; but we know that the hand of Him who has never once failed is in this work, and it will succeed.

Two young ladies have joined our family to learn the Bible-reading work. We are very anxious to get good, capable workers to aid in spreading the truth. The homes and hearts of many good people are wide open to receive the truth. It seems that while Satan is doing his work, and preparing for the last great struggle, the angels of God are doing their work to prepare a people for the conflict. Our earnest prayer is that we shall be ready for each opening of providence, so that at last we shall not have to regret neglect of duty.

A. G. DANIELLS.

Auckland, New Zealand, July 4.